A MINISTRY MODEL THAT UTILIZES DIDACTIC PREACHING TO EDUCATE A LOCAL CONGREGATION AND BETTER EQUIP THEM FOR EVANGELISM

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ABSTRACT

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This ministry model utilized didactic preaching to educate a local congregation in Cedarville, Ohio, specifically, St. Paul African Methodist Episcopal Church, to better equip them for evangelism. The methodology that was used was a five-week sermon series on evangelism, study guides that will accompanied the sermons, and discussions after the sermons. The goal was to increase the participant's knowledge about evangelism. There were eight participants. To determine the participants increase in knowledge about evangelism, the qualitative research approach was used. The Qualitative research measures included a pre-assessment and post-assessment, questionnaires, interviews, and anecdotal notes.

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Most of all, I cherish the memory of Matthew Turner, my husband, for his humor, smile, generosity, support, and love.

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INTRODUCTION

Evangelism means to spread the Gospel of Jesus. Evangelism began over two thousand years ago with the New Testament evangelist, John the Baptist. During New Testament times, the Gospel was spread one to one, two by two, and through open-air preaching. Over the centuries, evangelism has evolved in various dimensions. People have spread the Gospel of Jesus Christ all over the world through different means such as revivals, crusades, and the distributions of Bibles, tracts, newsletters, the radio, television, and now the Internet.[1]

The importance of evangelism originates from the Great Commission issued by Jesus Christ in Matthew 28:19-28. Jesus made it compulsory for all Christian disciples to carry out His command.[2]

In the foreword of the book, *The Evangelism Handbook: Biblical, Spiritual, Intentional, Missional*; Thom Rainer writes, "It is the best of times for evangelism in America, and it is the worst of times." He believes it is the best of times because there is a high receptivity to the Gospel, and there are many opportunities for the message of the Gospel to be heard, received, and affirmed. It's the worst of times because the American church is in serious decline and largely silent.[3] The Barna Group's latest research on

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[1]Esther Ogbonda, *Cyber Evangelism* (UK: Pneuma Springs Publishing, 2005) 10.

[2]Ibid., 11.

[3] Thom S. Rainer, Foreword to *Evangelism Handbook: Biblical, Spiritual, Intentional, Missional,* by Alvin Reid (Nashville, TN: B & H Academic, 2009), vii.

evangelism suggests there are gaps between evangelism theory and practice. Barna's survey reveals that 73% of born again Christians say they have a responsibility to share their faith and only 52% of born again Christians say that they actually share their faith. The Barna Group defined "born again Christians" in this survey as those "who said 'they have made a personal commitment to Jesus Christ that is still important in their life today' and who also indicated they believe that when they die they will go to Heaven because they had confessed their sins and had accepted Jesus Christ as their Savior."[4]

The Barna Group reported data that indicated income impacts the practice of evangelism. Their data revealed that low-income individuals share their faith more than other income groups. It was reported that 57% of low-income individuals share their faith, 37% of middle-income individuals share their faith, and 52% of upper-income individuals share their faith. The Barna Group defined those in the low-income bracket as making $39,000 or less annually per household, those in the middle-income bracket as making $40,000 to $60,000, and those making above $60,000 and above per household were considered the middle-income group.[5]

After a few months as pastor of St. Paul AME Church in Cedarville, Ohio, various members were asked about previous evangelistic efforts in the community. Some of the responses were, "we don't know enough about evangelism," "I'm hesitant about approaching people," "I don't know what to say to people," "this church is a family church," "I have to get myself in order first," and "the people in this neighborhood have not attended the church for Sunday service or for any other program and probably never

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[4]Barna Group, "Is Evangelism Going Out of Style?," December 18, 2013, accessed August 29, 2014, https://www.barna.org/barna-update/faith-spirituality/648-is-evangelism-going-out-of-style#.VADoyUttdD0.

[5]Ibid.

will." Some of the members indicated that evangelism was only knocking on doors and leaving flyers.

Many of these comments are reflected in the book, *Multiply* by Francis Chan. Chan listed several reasons why most Christians do not engage in evangelism more. The reasons mentioned are, "I don't feel called to minister." "I just have too much on my plate right now," "I don't have time to invest in other people." "I don't know enough." "I have too many issues of my own." "I'll start once I get my life in order."[6] It was reasoned that if the congregation was educated about biblical texts, which address evangelism, many of the misconceptions about evangelism could be minimized. Such education would allow the congregation to have a biblical basis for evangelism, to become closer to Christ, to form their testimony, be enabled to follow the lead of the Holy Spirit, and become better equipped to reach out and share their faith in the community.

In addition to the misconceptions some of the congregants have about evangelism, another concern for the church is a membership issue. Most of the more mature members have all died except four, and two of the four are incapacitated. The members that do frequent the church live out of town; thus, transportation becomes an issue due to gas prices, since a majority of the members have low-wage employment or are on Social Security. It was also reasoned that as the congregation became more knowledgeable about evangelism, consequently, they would be motivated to win people to Christ, and into the church. In the early church, the followers of Jesus Christ grew from twelve to thousands.[7] Therefore, coupled with misconceptions about evangelism and church growth

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[6]Francis Chan, *Multiply* (Colorado Springs, CO: David C. Cook, 2012), 35.

[7]D. James Kennedy, *Evangelism Explosion*, 4th ed. (Carol Stream, IL: Tyndale House Publishers, 1996), xiv-xv.

concern, an emphasis on evangelism would be advantageous in fostering the spiritual growth of the church and the numerical growth of the church.

Matthew 28:16-20, along with Mark 16:15-18; Luke 24:45-49; John 24:21-23; and Acts 1:6-8; are often cited as the rational and biblical basis for evangelism. George Hunsberger reminds us that along with the biblical rationale, the rationale is most always determined by the church's location in the social and cultural context of its time and place, and by its character and life within the local context. [8] For this project, Matthew 28:16-20, known as the Great Commission, was selected as the New Testament biblical support for St. Paul AME, Cedarville, to evangelize. Evangelism is emphasized in the book of discipline of the African Methodist Episcopal Church. Two of the purposes stated in the Book of Discipline of the AMEC that relate to evangelism are:

1) make available God's biblical principles, and
2) spread Christ's liberating gospel[9]

In addition, at the Forty-ninth Quadrennial Session of the General Conference of the African Methodist Episcopal Church held June 27-July 4, 2012, it was approved that the Quadrennial Theme for 2010-2016, would be "Fulfilling the Great Commission of the African Methodist Episcopal Church." The adoption of the theme helped to strengthen the church's position on the significance of evangelism.[10]

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[8]George R. Hunsberger, "Is There Biblical Warrant for Evangelism?" in *The Study of Evangelism: Exploring a Missional Practice of the Church,* eds. Paul W. Chilcote and Lacey C. Warner (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2008), 59.

[9]African Methodist Episcopal Church, *The Book of Discipline of the African Methodist Church,* 48th ed. (Nashville: TN, AMEC Sunday School Union, 2009), 13.

[10]"The 2012 Episcopal Address of the African Methodist Episcopal Church 49th Quadrennial Session of the General Conference." in *The 49th Quadrennial Session of the General Conference African Methodist Church Combined Minutes* 2, appen. 4 (June 27-July 4, 2012): 8-9.

As the basis of their book, Paul Chilcote and Laceye Warner offer several propositions concerning evangelism. These propositions may cause us to question our preconceived conceptions of evangelism. Chilcote and Warner state that even though conversion is the main result of evangelism, evangelism is more of a process than an event. The authors view evangelism not as recruiting members or growing churches, but as discipling people in Christ. Chilcote and Warner purport that evangelism involves both personal salvation and social justice. They envision evangelism as involving the whole family of God, not just a few, in spreading the peace of God. The authors believe the culture of the witnesses shaped the practice of evangelism and the culture of those evangelized determines the nature of the relationship and the practice. They also point out that evangelism is primarily an important part of something larger, which is the *missio Dei*, the mission of God.[11]

There is a wide range of definitions of evangelism; therefore, in an effort to achieve a better understanding of evangelism, several definitions will be reviewed. First, David Bosch delineates eight aspects of evangelism.

> 1. Evangelism is the *core, heart,* or *center* of mission; it consists in the proclamation of salvation in Christ to nonbelievers, in announcing forgiveness of sins, in calling people to repentance and faith in Christ, in inviting them to become living members of Christ's earthly community and to begin a life in the power of the Holy Spirit.[12]
>
> 2. Evangelism seeks to plant a seed that flourishes into a community of believers. Consequently, evangelism is not viewed the same as increasing church membership or the propagation of a particular doctrine.[13]

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[11]Paul W. Chilcote and Laceye C. Warner, *The Study of Evangelism: Exploring a Missional Practice of the Church* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2008), xxvi.

[12]Bosch, David J. "Theological Currents and Cross-Currents Today." in *The Study of Evangelism: Exploring a Missional Practice of the Church*, eds. Paul W. Chilcote and Laceye C. Warner (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2008), 9.

[13]Ibid., 10.

3. Evangelism draws attention to the power of God; what God has done, is doing, and will do. It does not draw attention to what people do, but the workings of God, in other words, giving testimony that edifies God. This witness consists of word and deed.[14]

4. Evangelism is invitational. It should not be degraded as being a form of a threat or coaxing. People should make their decision to turn to God on the basis of God's divine love and not a threat of the fear of hell.

5. Evangelism occurs when the church is a manifestation of the Christian faith and lifestyle it communicates to others.[15]

6. Evangelism involves taking risks in two areas. The church or the evangelist does not determine or control the response of those being evangelized. Also, the evangelist may experience being changed in the process of the evangelistic outreach. The evangelist runs the risk of a corrected understanding of Christ.[16]

7. Those persons responding positively to evangelistic efforts receive salvation and the blessed assurance of eternal life. The evangelist has to be reminded that the Gospel message does not become a panacea for those looking for relief. The Gospel message should not become a propaganda message. It should be understood that the Gospel message calls us not only to receive life, but to give life.[17]

8. Evangelism calls people to become followers of Jesus. These followers are to live a life that exemplifies the traits of a devout Christian such as reading the Bible and praying everyday, praying before meals, and regular church attendance.[18]

Bosch, then, incorporating Thomas F. Stransky's description of evangelism from "Evangelization, Missions, and Social Action: A Roman Catholic Perspective," in *Review and Expositor* 78, no.2, Spring 1982: 343-50, defined evangelism as:

> That dimension and activity of the church's mission which seeks to offer every person, everywhere, a valid opportunity to be directly challenged by the gospel of explicit faith in Jesus Christ, with a view to embracing him as Savior, becoming a

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[14] Ibid., 11.

[15] Ibid., 12.

[16] Ibid., 13.

[17] Ibid., 14.

[18] Ibid., 15-16.

> living member of his community, and being enlisted in his service of reconciliation, peace, and justice on earth.[19]

William J. Abraham makes a case for his vision of evangelism as "the initiation into the kingdom of God." He points out in the chapter, "A Theology of Evangelism: The Heart of the Matter," to achieve this, both the proclaiming of the word and the grounding of the believer in the Christian faith should be part of the process of evangelism. In moving toward this description of evangelism, Abraham begins his discussion by tracing the evangelism efforts beginning from the early church to that of the last decade. Abraham reminds us that the early Christians had no developed theory of evangelism,[20] even though evangelism workers, namely, "evangelists," were carrying out evangelistic activities. These workers can be termed as second-generation apostles, in that they "proclaimed the Gospel and established converts in the faith in Christian communities." Abraham informs us that the patristic period included the formation of Christians and proclamation. It was important that seekers were grounded in the practices of the Christian faith.[21] He noted, that as Christianity became the official language of the Roman Empire, thousands of pagans were baptized, but were given minimal instruction. The church was unable to deal with the masses of uninstructed pagans coming into the church. This attributed to the fact that evangelism began to decline. The nineteenth

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[19] Ibid., 17.

[20] William J. Abraham, "A Theology of Evangelism: The Heart of the Matter," in *The Study of Evangelism: Exploring a Missional Practice of the Church,* eds. Paul W. Chilcote and Laceye C. Warner (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2008), 19.

[21] Ibid., 20.

century missionary movement experienced the same type of influx into the church, leaving a minimal emphasis on Christian faith. [22]

Abraham then reported that the Reformation period was the missing link between the medieval and modern periods. He informs us that the Reformers had no interest in evangelism, just in reforming the church from various corruptions. The Modern period saw the Pietists bring the evangelism ministry to the forefront. The Modern period saw the emergence of John Wesley as one of the greatest evangelist. His assurance in his own faith motivated him to establish a model evangelistic ministry that was quite effective in his day and generation. He began field preaching and established various small groups to form Christian disciples.[23]

Wesley's evangelism served as the catalyst for two approaches to evangelism that developed. One approach focused on a conservative agenda and started various revivals. The other approach focused more on social action and various forms of social liberation emerged. Examples of the twentieth century social liberation movement can be seen in the writings of feminist theologian Rosemary Radford Ruether and Black Liberation theologian James Cone. In time, Wesley's interest in reforming the nation did not last; this gave way for the Pentecostal and Charismatic movements. Abraham goes on to say that as a result, evangelism has lost its connection with the life of the church. He believes that the last decade has seen a renewal in evangelism.[24] Abraham concluded that a serious

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[22] William Abraham, 21.

[23] Ibid., 21.

[24] Ibid., 22.

renewal in evangelism should involve a conversation of theological and practical issues, and a fresh encounter with the gospel as exemplified in the early church traditions.[25]

In arriving at a viable conception of evangelism, Abraham proposed that there needed to be a connection between evangelism and the evangel, and that the relation between evangelism and the kingdom of God should be considered. He cited the position of David Bosch[26] on evangelism in saying that the connection has been viewed as "some kind of speech act," the proclamation of the Gospel. Abraham reported that in some cases evangelism included teaching the gospel or persuading someone to believe in the gospel. In other cases, it involves proclaiming the Gospel in word and deed.[27] Abraham believed that there is a need to broaden evangelism to include the initial grounding of all believers in the kingdom of God along with the proclaiming of the gospel. He pointed out that our "primary consideration revolves around the needs of our current situation in our modern Western culture."[28] He emphasized that proclamation is but one part of the process in expanding evangelism to include the early phases of a Christian foundation. The process also requires:

> Teaching and persuasion, spiritual direction, and introduction to the spiritual disciplines and the sacraments of the gospel, initiation into the basics of the Christian moral and doctrinal tradition, and some orientation on the kinds of religious experiences that may accompany entry into the kingdom of God. Without these, the new believer will not be able to survive spiritually, morally, or intellectually in the modern world. In short, an evangelistic church will take

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[25]Ibid., 23.

[26]Ibid., 27

[27]Ibid.

[28]Ibid., 28.

> responsibility for the initial formation of Christian disciples as an integral component of its evangelism.[29]

Abraham continues by stressing that:

> No evangelism is possible without the concurrent activity of the Holy Spirit. It also insists that evangelism must be rooted and grounded in the life of the local Christian congregation. Finally, it expects that evangelism will naturally result in the growth of local churches, but this is neither the goal nor the focus of the ministry per se. The focus is the coming of God's kingdom in Jesus Christ, and the goal is to see people grounded in that kingdom here and now.[30]

He concludes by saying, "evangelism is simply the initial formation of genuine disciples of the Lord Jesus Christ."[31]

The guiding factors for this project were the Great Commission in the New Testament that gives a biblical basis for evangelism, the AME church's support of evangelism, the aforementioned descriptions of evangelism, and the desire of members of St. Paul AME Church in Cedarville, Ohio, to become more knowledgeable about evangelism in forming a ministry model that would increase the congregation's knowledge about evangelism. Since the church membership is mainly composed of commuters, a sermon series utilizing the didactic preaching style was the main strategy to educate the congregation about evangelism. Didactic preaching is "used or intended for instruction or teaching." [32]

Several methodologies were used to support this project and are explained in the preceding chapters. Chapter One contains material that defined the ministry project. In

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[29] Ibid., 29.

[30] Ibid., 30.

[31] Ibid.

[32] David B. Guralnik, ed., *Webster's New World Dictionary of The American Language,* 2nd ed. (New York, NY: Simon and Schuster, 1986), 392.

addition, Chapter One addressed the contextual setting of St. Paul AME Church in Cedarville, Ohio, and the background information of the author of this project as it relates to the rationale and methodology for this project. Chapters Two, Three, Four, and Five established the foundational base for this project. The biblical, historical, theological, and practical methodologies were used to form the underpinnings of this project.

In Chapter Two biblical exegetical method was used to interpret the Scriptures that were relevant to this project, Exodus 18:17-20, from the Old Testament and Matthew 28:16-20, from the New Testament. The historical method was used in Chapter Three to examine the movements, the circumstances, and the leaders that emerged that influenced evangelism throughout the ages. With the insight gained about historical movements and traditions, one can discover implications for carrying out evangelism in one's own context. In using the theological method of inquiry in Chapter Four, one gains insight as to how church doctrine impacted attitudes and actions concerning evangelism. In this project, the focus was on the Doctrine of the Holy Spirit. In Chapter Five, the practical method was utilized in reviewing various approaches in doing evangelism, which provided a modern relevance and insight in applying this project in ministry.

Chapter Five of this document established the theoretical foundations for this project. Chapter Five also explored the state of the art writings that pertain to the contemporary views and topics on evangelism that may have an impact on evangelism, as we know it. It appears that evangelism is shifting toward a more missional approach and a cyber way of doing evangelism.

Chapter Six described the field experience. The problem and solution is stated in the hypothesis. A detailed account of what occurred during the implementation of the

project at St. Paul AME, Cedarville is presented. Chapter Six described the methodology and the ministry model design used in the field experience. The intervention methods used are explained along with the use of didactic preaching, a sermon listening guide, and the think-pair-share and role-play strategies. The research design approach and instrumentation were discussed including the instruments used for triangulation of data. The format of the sessions is outlined; the various survey and interview forms and the data generated are explained. There is a discussion of the data analysis and outcomes. Included are the session format, sermon titles, and Scriptures. Lastly, the measurements taken to explain how the data was used to prove the hypothesis of the project were discussed. The measurement data reviewed reveal the effectiveness of the intervention methods used and any increase in learning of the core group because of the intervention methods. Also incorporated, are some of the participants' responses about what they have learned and will do because of participating in this project.

Chapter Six concludes with reflections of the field experience, a summary of the project, and any concluding remarks about the project. Here, there are suggestions of what could be tried differently during the process of the field experience and any design and procedural modifications that can be made to the model because of the field experience. Also, discussed are recommendations for future research and what was learned from the project.

CHAPTER ONE

MINISTRY FOCUS

The ministry focus of this project addresses the need to equip the congregation of St. Paul AME Church in Cedarville, Ohio, with biblical knowledge about evangelism. This need was realized after surveying the officers of the church about the evangelism efforts of the church. The officers acknowledged that the church should do more in reaching out to the community. The church officers also acknowledged that it is difficult doing ministry, especially evangelism, in the Village of Cedarville due to the history and dynamics of the small rural town. After reviewing the connectional theme of the African Methodist Episcopal Church (AMEC), "The Cost of Discipleship," Matthew 28:19-20, referred to as the *great commission*; and the goals of the AMEC, it was decided to embark on a program of evangelism. It was also determined that it was the responsibility of the congregation to "go" and evangelize and it was the responsibility of the pastor to "teach" and inform the church members about evangelism.

The Context: Saint Paul AME Church, Cedarville, Ohio

Currently, the writer is the pastor of St. Paul AME Church in the Village of Cedarville, Ohio. The AME Church is one of the oldest African American denominations in the United States. The naming of the Church, the African Methodist Episcopal Church has special significance. The word African means that people of African descent organized the church. The word Methodist means that Methodism provides an orderly

system of rules and regulations and places emphasis on a plain and simple Gospel. The word Episcopal refers to the form of government of the Church. The AME Church was born in 1787, out of social protest instead of denominational differences.[1]

A group of African Americans devised a plan to leave the Methodist Society in Philadelphia, Pennsylvania, arising from unkind treatment by their white brothers. The white ushers of St. George's Methodist Episcopal Church in Philadelphia pulled the African Americans off their knees while praying at the altar during a Sunday worship service. After the incident, the African Americans walked out of the church. In 1794, Bethel AME was established as the first African Methodist Episcopal Church in Philadelphia. Richard Allen, a freed slave, preacher, and among those pulled from the altar during prayer, was installed as the first pastor of the church. The AME Church has grown to twenty Episcopal districts in thirty-nine countries on five continents. There are twenty-one active bishops, who administer the work of the church. There are nine general officers, who manage the various departments of the church.[2]

As stated in the 48th edition of *The Book of Discipline of the African Methodist Episcopal Church*, the mission of the AME Church is to minister to the social, spiritual, and physical development of all people. The vision of the AME Church is that all levels of the Connectional Church shall carry out the spirit of the original Free African Society, out of which the AME Church evolved: that is to seek out and save the lost, and to serve the needy. It is also the responsibility of the church to encourage all members to become involved in all aspects of the church training. The purposes of the AME Church are 1) to

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[1]African Methodist Episcopal Church, "About Us," The AME Church, accessed June 5, 2012, http:/www.ame-church.com/about-us/.

[2]Ibid.

make available God's biblical principles, 2) spread Christ's liberating gospel and 3) to provide programs that will enhance the social development of all people. The objectives of the AME Church are to implement strategies and to train all members in: 1) Christian discipleship, 2) Christian leadership, 3) current teaching methods and materials, 4) the significance of the AME Church, 5) God's biblical principles, and 6) social development.[3] St. Paul AME, Cedarville is apart of the Ohio Conference comprised of the churches in the Springfield/Xenia District and the Columbus District. The Ohio Conference is the Third Episcopal District comprised of churches in Ohio, North Ohio, South Ohio, Pittsburgh, and West Virginia.[4]

St. Paul AME, Cedarville, was the sixth church founded in Cedarville after the Colored Baptist Church that was founded in 1830.[5] On October 10, 1878, William Jones, James Gaines, and Nickolas Foreman, trustees of the AME Church in Cedarville, Ohio, purchased property in the sum of $25.00 from James Williams and Margaret Williams to erect a place of worship. The property purchased is apart of lot number two of the Osborn Walker Nesbit addition, Greene County, Ohio. The transaction as acknowledged in the presence of Alexander Noble, Adam W. Osborn, notary public, filed and recorded on December 21, 1878, in the office of the Greene County Recorder, Ohio. St. Paul AMEC, Cedarville, is still located on this property, 98 West Cedar Street, Cedarville, Ohio. The building erected was a wood frame structure of approximately 1,500 square feet on a

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[3]AME Church, *The Book of Discipline of the African Methodist Episcopal Church*, 48th ed. Nashville, TN: AMEC Publishing House, 2009), 16.

[4]Ibid., 236.

[5]Homecoming Association, *Greene County 1803-1908* (Xenia, OH: The Aldine Publishing House, 1908), 99.

2,001 square foot lot[6] located on a back street with no room for expansion and limited parking on the street. The church is still in the same location. In order to meet the needs of the congregation, several renovations and upgrades took place, which included a new entrance way, restrooms, a kitchen addition, new carpet, and a marquee. More recently, in the last five years, the church did new landscaping, built an enclosed office area, installed new efficient lighting, put on a new roof, purchased new sanctuary seating, and purchased a new heating and cooling system.

St. Paul AME is nestled in the Village of Cedarville, Greene County, Ohio. Cedarville is located twelve and eight tenths miles from Springfield, Ohio, five and two tenths miles from Wilberforce, Ohio, eight and five tenths miles from Xenia, Ohio, and seven and eight tenths miles from Yellow Springs, Ohio.[7] The nearest and largest city to Cedarville is Springfield, Clark County, with a population of 65,358.[8]

Cedarville was established in 1801. The first official name of Cedarville was Milford, named for the sawmills. In 1803, the village name was changed to Cedarville, because there was a town named Milford in southern Ohio, and because of the abundance of cedar trees in the area. In 1850, the population of Cedarville was 2,716.[9]

Cedarville boasts of being the home of Labor Day, since Cedarville was the birthplace of Senator James H. Kyle, dubbed as the Father of Labor. Cedarville hosts a three-day festival, known as Cedar Fest, in honor of Senator Kyle. Cedarville is also

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[6]State of Ohio, Greene County, SS: Office of the Recorder (Xenia, OH), vol. 60, 52.

[7]Mapquest, Driving Directions, accessed June 19, 2012, http://www.mapquest.com.

[8]Moonshadow Mobile, Inc. CensusViewer, "Population of Cities in Ohio: Census 2010 and 2000 Interactive Maps, Statistics, Demographics- CensusViewer," accessed June 11, 2012, http://censusviewer.com/cities/OH/.

[9]Hearthstone Inn and Suites, History and Heritage, "Cedarville History," accessed June 11, 2012, http://www.cedarvilleohio.net/cedarvilleHistory.htm.

known for Cedarville University, which was founded in 1887 as a private Christian school.[10] Cedarville University has a student population of 3,300 comprised of undergraduates, graduates, and online students.[11] Cedarville is also noted for the Opera House that was built in 1886, and was placed on the National Register of Historic Places in 1984.[12]

Ohio ranks in the lower fourth nationally in being able to retain and attract individuals with bachelors and masters degrees thus widening the gap in economic growth.[13] One out of every twenty children in Ohio (5.2%) grew up in a working poor family making a gross income of $1,000.00 a month.[14] In Cedarville, 39 % of the working adults are employed in educational services. The estimated household earnings in 2004 was $38,250 and the estimated income for households Cedarville was $45,395.[15] The Cedar Cliff School District of Cedarville is rated second in Greene County and received an excellent rating from the State Board of Education. The school district's score of 87 is right behind the Beavercreek City School district, rated first in Greene County.[16]

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[10]Hearthstone Inn and Suites, History and Heritage.

[11]Cedarville University, "Cedarville, Ohio," accessed June 19, 2012, http.www.cedarville.edu/About.aspx.

[12]Hearthstone Inn and Suites, History and Heritage.

[13]John Baskin and Michael O'Bryant, eds., *The Ohio Almanac: An Encyclopedia of Indispensible Information About the Buckeye Universe*, 3rd ed. (Wilmington: Orange Frazer Press Inc., 2004), 395.

[14]Ibid., 429.

[15]Advantage, Inc., city-data.com, "Cedarville, Ohio Profile," June 11, 2012, http://www.city data-com/city/Cedarville-Ohio.htm.

[16]John Baskin and Michael O'Bryant, eds., 435.

According to the 2010 United States Census, Cedarville has a population of 4,019. There are ninety-one African Americans at 2.26 %, eighty-nine Hispanics at 2.21%, forty-one Asians 1.14 %, and 3,795 whites at 94.43 %. Ten years ago, the population was 3,828. There were seventy-six African Americans at 1.99 %, thirty-six Hispanics at 0.94 %, thirty-one Asians at 0.81 %, and 3,639 whites at 95.6 %. In the last ten years, the African American population has increased by 0.39 %, the Hispanic population has increased by 1.38 %, the Asian population has increased by 0.39 %, and the white population has increased by 4.08 %.[17]

St. Paul AME, Cedarville can be termed as a "family and friends" church. The church members are all related or are close friends. At this time, St. Paul has thirty adult members on the roll with 92 % African American and 8 % Caucasian. There are thirteen youth under eighteen years of age that attend Sunday School or other youth activities.[18] In 1997, St. Paul, Cedarville reported thirty adults and four youth on the roll.[19] For the last four years, by the grace of God, St. Paul has maintained a membership of thirty adults even though some of the members have died or relocated. In the past four years, there have been four members to die, and seven people to join. Two members are in a nursing home. About 92 % of the adult membership resides in neighboring towns such as, Xenia, Yellow Springs, and Springfield, Ohio. There are only four members of St. Paul that reside in Cedarville, only two of those come to church on a regular basis. Most of the senior members who are the great-grandparents of the Sunday School children are in

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[17]Moonshadow Mobile, Inc., CensusViewer.

[18]St. Paul AME, Cedarville, Ohio Quarterly Conference Report. December 11, 2011, n.p. Available at St. Paul AME Church, 98 West Cedar Street, Cedarville, OH.

[19]St. Paul AME, Cedarville, Ohio Third Episcopal District Pastor's Annual Report. September 24, 1997. Available at St. Paul AME Church, 98 West Cedar Street, Cedarville, OH. Also available at the AMEC Third District Office, 288 S. Hamilton Rd., Columbus, OH.

nursing homes or are homebound. The grandparents are the ones who come to church on a regular basis and bring their grandchildren. The parents attend occasionally, mainly due to job schedules, unemployment, and gas prices.

For the past three years, St. Paul has had a Vacation Bible School. This past year marked the best attendance year. There were sixteen children and seven adults in attendance. St. Paul also has a weekday Bible study and prayer night. St. Paul has an exchange Sunday on Martin Luther King Sunday with the African American Zion Baptist Church, and on Palm Sunday with the United Methodist Church in Cedarville.

Ohio has one church for every 1,000 people ranking twenty-ninth in the United States.[20] Cedarville has eight churches: Apostolic Church of Jesus Christ, Cedarville Church of the Nazarene, Cedarville United Methodist Church, Cedarville Presbyterian Church, First Church of God of Cedarville, Grace Baptist Church, St. Paul AME Church, and Zion Baptist Church which comprise the Cedar Cliff Ministerial Association. The Cedar Cliff Ministerial Association sponsors community worship services on the Sunday of Labor Day weekend, Thanksgiving Eve, Good Friday, and Easter Sunrise Service. The Association also sponsors a parish nurse who tends to the medical needs of the Cedarville area; for instance, those needing assistance with medications, transportation to medical appointments, assistance at home, and additional support. The United Presbyterian Church houses the Community Food Pantry and the United Methodist Church houses and operates the Clothes Closet. Both of the churches are open for the ministries on the third Saturday of the month from 10:00 AM to noon.

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[20]John Baskin and Michael O'Bryant, eds., *The Ohio Almanac: An Encyclopedia of Indispensible Information About the Buckeye Universe*, 3rd ed. (Wilmington, OH: Orange Frazer Press Inc., 2004), 481.

St. Paul supports the Community Food Pantry and the Clothes Closet ministries. St. Paul also participates with the Jail Chaplaincy Program of Clark County and has an adopted family. St. Paul serves a manna meal after Sunday Service from 12:30 PM to 2:00 PM, which is open to the neighborhood. St. Paul is in the planning stages of developing a community soup kitchen that will be open on the same day(s) as the Food Pantry and the Clothes Closet.

St. Paul AME devised a mission and vision statement approximately four years ago. St. Paul's mission is to improve God's house physically and spiritually. St. Paul's vision is to further the Kingdom of God by 1) growing through Word, prayer, action and compassion; 2) spreading the love of Jesus; 3) being a good neighbor; and 4) helping those in need. The Bible verses selected for a guide were John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;"[21] and Matthew 9:37, "The harvest truly is plenteous, but the labourers are few."[22] St. Paul has made several updates and renovations to the church. Now, St. Paul has to reach out in the community in order to further the Kingdom of God.

The Shaping of A Church Leader

The writer grew up in the African Methodist Episcopal Church (AME). The writer's family joined Turner Chapel AME Church in Fort Wayne, Indiana. When they were not able to attend the AME Church across town, they attended the Baptist church in the neighborhood where many of the children in the neighborhood attended. The Baptist

[21]John 3:16, NRSV.

[22]Matt. 9:37, NRSV.

church was located behind the writer's paternal grandparents' home, and many times she and her sister stopped there after church. A Mennonite church was built next door to the family's home and they also attended that church and the Vacation Bible School. The writer credits the Mennonite church for contributing to her biblical foundation. The Mennonite church exposed the children to many of the Old Testament Bible stories. Each Sunday the biblical characters came alive through the flannel board stories that were presented. In addition, the children were taught many Sunday School action songs. The Vacation Bible School classes incorporated many arts and crafts activities. It was in those classes where the writer assisted in making a hand painted patch quilt for her mother. It was at the Mennonite church where the writer learned many of the old church hymns that are not included in the AME Church Hymnal. It was in the Mennonite church where the writer first observed foot washing and learned the meaning of the practice.

Since the writer's family lived right next door to the church, many of the church members became acquainted with the family. As children, the writer recalls being invited on several occasions to the pastor's family home for dinner. Since the Mennonites lived out in some of the rural small towns, they provided the transportation to and from their homes. Many of the familiar Bible verses the writer learned as a child were learned through participation in the religious education class for third grade students in the school system. All third grade children who were given parental consent could attend the religious education class once a week. The classes were sponsored by an independent religious organization, which had a trailer that traveled once a week to each of the elementary schools. When the AME Church was able to secure a bus, the children could attend the AME Church on a more regular basis and take part in the church activities.

When the writer was in high school, the writer played the piano for the AME Church Sunday School and her mother taught Sunday School, served as Sunday School superintendent, and sung in the senior choir. The writer enjoyed attending Sunday school and church. She participated in the youth group activities and sung in the youth choir. The writer even attended Sunday school conventions and went to the AME Church camp in Michigan.

To this day, the writer tells of an account that had an impact on her life that planted the seed for what was to occur later in her life. When the writer was a teenager, a female evangelist came to Turner Chapel AME Church and gave a powerful sermon. It was the first time the writer and possibly the other church members had the privilege of hearing a female evangelist preach the Word. The writer recalls the evangelist being a large dark skinned woman with real short hair who waved a white handkerchief. As the evangelist preached with authority and wisdom, the Spirit begun to move through the congregation and several people came forward to give their life to Christ, including the writer. From then on, the writer knew she wanted to make a difference in the lives of others. She told her mother that she wanted to go to Wilberforce to college and then become a missionary. However, the writer attended Ball State University in Muncie, Indiana to become a speech-language therapist.

The writer graduated from college with a Bachelor of Science degree in education with a major in speech and hearing therapy and a minor in speech communication. In the spring of her graduation year, she accepted a position with the Fort Wayne Community School System as a speech and hearing clinician. The writer also was employed with the school system's night school for two nights a week as an instructor for the Adult Basic

Education Program. She also added tutoring two nights a week to her busy schedule, in addition to commuting for graduate classes.

After the writer married, she attended both the Lutheran and the Catholic Church for several years. The writer had two children a boy and a girl, who were baptized in the Lutheran Church. After several years, the writer's husband was transferred to Navistar in Springfield, Ohio. Soon after relocating to Springfield, the writer began to contemplate where to attend church. She began to have thoughts of when she attended the AME Church growing up in Fort Wayne and wanted her children to have the same experience especially since they lived in a white neighborhood and attended an elementary school that was eighty percent white. After visiting several churches, the writer along with her children joined Trinity AME Church in Springfield. The writer's husband attended the church, but never joined. While in Springfield, the writer became employed with the school system. The writer began her career in the Springfield City School District as a learning disabilities tutor until there was an opening as a speech pathologist. She also worked in the school system as a night school instructor, teaching the high school public speaking class; a substitute administrator, filling an interim position for a year, and a coordinator for a summer language development program. The writer was also active in many service organizations and served on a city board for two terms. The writer also became a trained hospice volunteer. Being a hospice volunteer made her aware of the emotional ups and downs that some of the terminally ill patients and their relatives experience. At church, the writer was the organist, was on the steward board, a member of the missionary society, the youth director, and was a speaker for missionary and youth Sundays.

Soon the writer became more involved in church activities, Bible study, the Church School, and served as a lay speaker. One Sunday after church, the writer went to the pastor's office and informed him that she felt God calling her to the ordained ministry. The pastor informed her that he knew this all along. The writer became a licentiate and stayed a licentiate for several years due to other professional obligations and her graduate studies. Finally, the writer went before the annual conference to be admitted to the Board of Examiners. During her first year of studies, she had to decide if she wanted to be in the local ministry or the itinerate ministry. The class was also informed that those going into the itinerate ministry needed to go to seminary. The writer thought to herself that she did not want to attend seminary for a third master's degree. After discussion with her pastor, who suggested the local ministry, she decided on local orders.

Sometime after her ordination as a local deacon, the writer had a strong desire to attend seminary and felt that was what God placed on her heart. The writer enjoyed the seminary classes and felt a sense of satisfaction in being in a seminary setting. However, her classes conflicted with fulfilling her church obligations. Her pastor soon told her that she did not need to continue in seminary because she was a local minister. So, the writer dropped out of the seminary classes, but knew in her heart that she would someday return. Meanwhile, the pastor became ill, so the writer was ordained a local elder. Eventually, the pastor died, and the writer pastored the church until another pastor could be found. The pastor that came to the church was in seminary and encouraged the writer to return, and that she did. The writer almost dropped out again due to her heavy workload, but with prayer and consultation with her professor, she stayed in seminary. A

few years later the church where the now pastor of her church served became open. The pastor recommended the writer to the Presiding Elder who was the professor that encouraged the writer to stay in seminary. The Presiding Elder knew the writer, knew her seminary work, heard her preach on several occasions, and so had no qualms about recommending her to the Bishop to supply, provide pastoral services, at Saint Paul AME Church in Cedarville, Ohio. While the writer was supply pastor, the church and Peggy were being blessed. Church attendance was improving, and the treasury grew. At the time of Annual Conference, the Bishop appointed the writer as pastor of St. Paul AME, Cedarville.

Being an associate minister at Trinity AME, in Springfield, was very instrumental in preparing the writer for the future God had in store for her as pastor of St. Paul AME, Cedarville. The writer could draw on her experience and knowledge as a member and minister in the same church. As a member of Trinity AME, Springfield, the writer held several positions in the church. As local minister under two different pastors, she had a variety of responsibilities. Initially, the writer served as visitation minister, the substitute organist; new members' class instructor, workshop coordinator, and Wednesday night minister. Under the most recent pastor, she served as class leader organizer and assisted with program planning. The writer was also allowed to preach at least every other month, and when the pastor was on vacation. The writer also had the privilege of performing two marriages and providing premarital biblical counseling, and presiding over and giving the eulogy for a funeral.

Going from member to minister in the same church was not an issue or was there any tension with any of the church members. However, the tension that developed at

times was with the pastor. Several members came to the writer with their concerns about the pastor. The conversations with those members changed her attitude toward the pastor, which the pastor could detect. The writer counts her experiences at Trinity AME, Springfield as valuable learning experiences for what would become her next assignment, pastor of St. Paul AME, Cedarville, Ohio.

In June 2011, the writer had the opportunity to participate in an Emmaus Walk held in Springfield, Ohio. The Emmaus Walk is based on the story in Luke 24:13-35, where two disciples meet up with Jesus after His resurrection on the road to Emmaus. The disciples were blinded as to what has transpired in the last few days of Jesus' time on earth. Through their conversation with Jesus on the road to Emmaus, their eyes were opened. After Jesus ascended, the disciples were empowered by the Holy Spirit to spread the Gospel. The Emmaus Walk is a three-day weekend experience where a group of approximately forty women from all walks of life live, learn, and fellowship together. During the Walk, the participants engage in talks, discussions, communion, meditations, mini-sermons, and praise and worship, which bring some participants close to God for the first time and for others, it deepens their relationship with God.

The Emmaus Walk opportunity came at a pivotal point in the writer's life. One of the most beneficial talks of the Emmaus weekend for the writer was the talk on priorities. Her circumstances had changed, her husband passed, she recently retired from the school system, and the church wasn't progressing as she hoped. The writer was grappling with trying to write a new agenda for the remainder of her life. During the discussion about the talk on priorities, she realized that her new agenda had to start with God. The writer knew that God was with her through it all and God would continually guide her. The writer

remembered what was written in Proverbs 3:5-6, "5 Trust in the Lord with all thine heart; and lean not unto thine own understanding. 6 In all thy ways acknowledge him, and he shall direct thy paths."[23]

The AME Church and the writer's mother had a strong influence on her faith principles that continue to impact her family, work, and ministry to this day. As a youngster, the writer and her siblings were taught the Ten Commandments and the Apostles Creed as the foundation of their faith. In addition, their mother had her own proverbs and sayings that she passed on to her children. Her sayings/beliefs that had an impact were: 1) "If you make your bed hard, you lay in it." 2) "Don't count your chickens before they hatch." 3) "Two B's don't mix, books and boys." 4) "Don't let your left hand know what your right hand is doing." 5) "What doesn't come out in the wash will come out in the rinse." 6) "Your only friends are God and your dollar." 7) "You're known by the company you keep." 8) "Always be able to do something." 9) "Treat others as you would want to be treated." 10) "Blacks have to work twice as hard." 11) "Give to the needy." 12) "God helps those who help themselves." 13) "Go to church and thank God." 14) "God answers prayers." As a result, her faith principles include less "don'ts" and more "dos"; for example, be prayerful, thankful, forgiving, and caring.

The writer's faith principles still include the Apostles Creed and the Ten Commandments. She has also incorporated as a part of her faith principles that of being a strong witness and to be of service to those in need. The writer has embraced the fact that more Christians should be about the Lord's work in helping the less fortunate, and

[23]Proverbs 3:5-6. All further biblical references are from the New Revised Standard Version (NRSV) of the Bible unless noted.

spirit-filled church in a village of eight other churches in addition to several African American churches in a larger town twelve miles away.

The writer has been blessed in many ways throughout her life. She has been blessed to be able to visit several foreign countries to see the other part of God's world. In the summer of 2009, the writer traveled to South Africa with Payne Theological Seminary. There she witnessed firsthand third world poverty. She saw people living in shacks with dirt floors and people living in mansions with gated entrances, a true example of the *haves* and *have-nots.* The writer had the opportunity to visit and preach at Trinity AME Church in Evanton, South Africa. The writer was impressed to see how passionate the South Africans worship was and the community's high regard for the church.

The writer recently retired from employment in the educational field after thirty-five years. During that time, she achieved the Masters of Arts degree in Speech Pathology and Speech and Drama and an endorsement in Learning Disabilities from Ball Sate University in Muncie, Indiana. She also completed the Masters of Science in Education degree with an emphasis on educational administration from the University of Dayton in Dayton, Ohio. She is most proud of the Masters of Divinity degree that she obtained from Payne Theological Seminary, Wilberforce, Ohio, in 2010. Now, the writer is pursuing the Doctorate of Ministry degree to enhance her ministerial leadership skills and enlightenment in new ways of doing ministry in times like these to keep St. Paul AME Church, Cedarville, flourishing and to be able to assist other small churches in a similar situation.

The writer's spiritual background, family history, educational background, work experience, and present context all lead to devising a ministry model that would utilize didactic preaching to educate and equip a local congregation, specifically members of St. Paul AME Church, in Cedarville, Ohio, for evangelism outreach.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Dr. Millicent Hunter reminds us that just as there are medicinal remedies for certain illnesses, there are also "spiritual prescriptions" in the Bible that are designed for specific situations.[1] The situation is this case is developing a ministry model to increase the knowledge of a local congregation about evangelism. The Old Testament prescription is found in Exodus 18:17-20. The New Testament prescription is found in Matthew 20:16-20.

The Old Testament: Exodus 18:17-20

> Moses' father-in-law said to him, "What you are doing is not good. You will surely wear yourself out, both you and these people with you. For the task is too heavy for you; you cannot do it alone. Now listen to me. I will give you counsel, and God be with you! You should represent the people before God; teach them the statutes and instructions and make known to them the way they are to go and the things they are to do.

The Context

The book of Exodus is a story of the people of Israel, of how Yahweh, their God heard their cry as slaves in Egypt, how God made Godself known to them through God's appointed leader, Moses. The story tells how God freed them through Moses, revealed the law to them, and dwelt among them, despite their apostasy.[2]

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[1]Millicent Hunter, *How to Survive A Heart/*Hurt *Attack* (Philadelphia, PA: Hunter House Publishers, 2012), 73.

Exodus is the second book of the Hebrew Bible or the Old Testament. In the Old Testament, Exodus is called shemoth, "names," which comes from the opening phrase of the book, "Now these are the names of the children of Israel." [3] The Hebrew title of the book is called *we'elleh shemot.* In the article, "Notes on Exodus," Constable states that the Hebrew title originated from an ancient practice of naming a Bible book after the first word or words of the book.[4] Dozeman reports that the name, "Exodus," originated from the title in Codex Alexandrinus of the Septuagint (LXX) version of the Hebrew Bible, *Exodos Aigyptou*, which means "Exodus from Egypt."[5] The English title "Exodus" comes from the Greek Septuagint translation of the Old Testament word *exodos* meaning "exit," "way out," or "departure." [6] In Hebrew, *exodos* translates as *tse'th*, meaning "going out, release from slavery."[7] The Septuagint translators gave this book the title of *Exodus*, because of the Israelites' departure from Egypt, which was the major event of the book.[8] Dozeman also states that Exodus not only highlights Israel's departure from Egypt, but also their salvation from slave labor, a central event in the first half of the book. Dozeman goes on to say that the book of Exodus includes stories of Israel's initial wilderness journey, the revelation of the law, and the tabernacle at Mount Sinai.[9]

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[3]Ibid.

[4]Thomas L. Constable, "Notes on Exodus," 2012 edition, accessed November, 2012. http://.soniclight.com/constable/notes/pdf/exodus. pdf.

[5]Thomas B. Dozeman, *Exodus* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2009), 1.

[6]Constable, "Notes on Exodus."

[7]Johnstone, 371.

[8]Constable.

[9]Dozeman, 1.

The authorship of Exodus is a debated topic. Traditionally, the authorship of Exodus has been assigned to Moses; however, it is not specifically stated. Dozeman attributes the writing of the laws (Exodus 24:12), the architectural plans for the tabernacle (31:18), and the tablets containing the "Ten Commandments" (34:1). Moses is credited with writing the instruction about holy war (17:14) and laws (24:4; 34:27-28). The song in 15:1-18 is also attributed to Moses.[10] A study of the literature in the modern era, suggests that Exodus was not written by Moses or any other single author.[11]

Interpretation of Exodus in the modern era has focused on anonymous authors, the date of composition, and the method by which the literature was combined into a single story. The Documentary Hypothesis has equipped biblical scholars with a model for identifying three anonymous authors in the composition of Exodus. The authors have been identified as the Yahwist (J), the Elohist (E), and the Priestly writer (P). Also, the Documentary Hypothesis identified (D) the Deuteronomist as the author of Deuteronomy. [12] The Documentary Hypothesis arose among the scholars in Germany, who point out parallels in Exodus and Deuteronomy.[13]

> The three authors of Exodus (J, E, P) are evident where the same story (repetition) is told from different points of view (contradiction). Examples of this conclusion is noted in the two names for the mountain of God, Sinai and Horeb, the two stories of the revelation of the divine name Yahweh (Exodus 3 and 6), several interpretations of the conflict at the Red Sea (chaps. 14-15), divergent law codes (chap. 20 and Deuteronomy 5), and different accounts of the appropriate sanctuary (i.e., the tent of meeting in Exodus 33, and the tabernacle in chaps. 25-31, 35-40). These and many other repetitions confirm the existence of several

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[10]Dozeman, 31.

[11]Ibid.

[12]Ibid.

[13]Johnstone, 373.

anonymous authors in the composition of Exodus with divergent views of God, community, and worship.[14]

Another debated topic is the date of the exodus. From the perspective that the exodus is a historical event that involved the descendants of Israel cited in Exodus 1:1-5, there are two positions regarding the date of the exodus. The first date proposed by scholars is 1446 B.C., known as the early date, which was primarily determined on the basis of 1 Kings 6:1. The second date of about 1270-60 B.C., referred to as the late date, places the exodus in the middle of the thirteenth century B.C. Both dates fall into the Egyptian New Kingdom period. The early date would occur during the Eighteenth Dynasty and the latter date placing the event into the Nineteenth Dynasty, during which the name Rameses became notable.[15] For biblical scholars who favor keeping with the Bible's presentation of the exodus event, the late date is more acceptable.[16]

Fretheim reports that Exodus was written for a particular audience in mind focusing on the problems and possibilities of that audience for a particular setting. Fretheim goes on to say that the author(s) did not write for everybody. The specific audience that the narrative was intended for is questionable since at various stages of redaction, different audiences were considered.[17]

The main character in the Exodus narrative is Yahweh, a God known

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[14]Johnstone, 32.

[15]Catherine Clark Kroeger and Mary J. Evans, *The IVP Women's Bible Commentary* (Downers Grove, IL: InterVarsityPress, 2002), 27.

[16]Peter Enns, "Dating the Exodus," in *The Baker Illustrated Bible Handbook,* ed. J. Daniel Hays and J. Scott Duvall (Grand Rapids, MI: Baker Books, 2011), 59.

[17]Terence E. Fretheim, *Exodus* (Louisville, KY: John Knox Press), 8.

provisionally in the book of Genesis and Exodus known fully by God's proper name (3:14; 6:2). The God of the Bible is embedded in the narrative, and cannot be fully known apart from the Exodus narrative. The beneficiaries of Yahweh's powerful action are "Hebrews," a marginated people who are powerless to change their social circumstance. The Hebrews become "Israel," a community for whom God cares and acts in unprecedented ways. The work of Exodus is obviously God's work and the human Moses is the agent in social transformation. The Exodus narrative establishes and celebrates the authority of Moses as the founder and generator of the Israelites, including their faith and freedom.[18]

Bruckner offers six perspectives or purposes of Exodus. He states the purpose of the Exodus narrative is to highlight the Word of God. First, the purpose of the exit from Egypt is not for freedom, but for freedom to serve the Lord. This view means that the Exodus is missional. Half of the book of Exodus focused on worship of the creating and redeemed God. Second, Exodus highlights God's fulfillment of the promises made in Genesis, that the descendants of Abraham would be instrumental in blessing all the cultures of the world. Third, the Israelites exit from Egypt and God's victory at the Red Sea were the *delivering grace,* which was the basis for the law given at Mt. Sinai. Fourth, Exodus is about "the formation of an emerging people of God." The forming of God's people is a process. Fifth, for the first time, God invited the Israelites into a "cooperative venture in the creation of the tabernacle." Through the tabernacle, God would constantly be in their presence, and God would now be accessible daily. Finally, Bruckner says the

[18]Walter Brueggemann, Exodus, in *The New Interpreter's Bible*, Vol. 1, ed. Bruce C. Birch and Katheryn Pfisterer Darr (Nashville, TN: Abingdon Press, 1994), 690.

purpose of Exodus was to create hope. Remembering God's wondrous acts would give the Israelites hope for the future.[19]

Fretheim believes that the purpose of Exodus is "kerygmatic," because it seeks to confront the reader with the Word of God.[20] Fretheim also notes six themes in the book of Exodus. First, Exodus is shaped by the theology of creation, and creation is the motivation for the redemption of the Israelites. God's mission is restoring Israel to a relationship with their Creator.[21] Second, God is King of heaven and earth, and God's main purpose is to have his name proclaimed not just in Israel, but also over the whole world. Third, several images are portrayed of God. God is presented as judge warrior, Lord, king, and ruler of all creation.[22] Fourth, there is a liberation paradigm in Exodus. God initiated this liberation paradigm for serving God. Fifth, worship is a theme highlighted in Exodus. Worship is evident in the establishment of the Passover ritual, the songs, the building of the tabernacle, and the instructions for proper worship of *Yahweh* God.[23] The sixth theme identified by Fretheim is the identity of the Israelite people. Israel's identity is established through obedience, which serves as Israel's witness and mission to the world.[24]

Bruckner sites that the book of Exodus includes narrative and legal elements. The narrative consists of much of the first-person dialogue between God and Moses. The

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[19]James K. Bruckner, *Exodus* (Grand Rapids, MI: Baker Books, 2008), 5.

[20]Fretheim,10.

[21]Ibid., 13.

[22]Ibid., 16.

[23]Ibid., 20-21.

[24]Ibid., 21-22.

narrative also has genealogies, historiography, and the ancient Song of the Sea. The legal elements in Exodus are the Ten Commandments and the book of the covenant. There is a variety of legal material in the book of the covenant, which includes case law, prohibitions and commands.[25]

Hays and Duvall identified three major themes in the book of Exodus. First, God saves and delivers His People. Secondly, God's actions will ultimately result in everyone knowing Him and recognizing His power. Thirdly, that God will dwell in the midst of the Israelites. The presence of God is recognized all through the book of Exodus. The second part of Exodus deals with the construction of the tabernacle where the Presence of God will dwell.[26] Hays and Duvall also report that connected to the three themes that were cited are two phrases that are frequently repeated throughout the book of Exodus. The first statement is, "I am the Lord, who brought you up out of Egypt." This statement connects to the themes of deliverance and knowing God. The second statement that is often repeated is "that you might know that I am the Lord." God's spectacular demonstration of God's power will be unmistakable and decisive. There will be no doubt; everyone will know "he is the Lord."[27]

Walter Brueggemann identified four major themes in Exodus. First, Exodus is a sociopolitical narrative of liberation going from oppression to freedom. Second, God's announcement of the law on Mt. Sinai is essentially "God's will for all aspects of Israel's personal and public life." Third, the covenant made at Mt. Sinai is nonnegotiable. Israel

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[25]Bruckner, 3.

[26]Hayes and Duvall, 59-60.

[27]Ibid., 60.

and the Lord are committed to each other. The fourth theme cited is that God's presence is always in the midst of Israel through the tabernacle.[28]

The book of Exodus can be outlined in a number of ways. In the New Interpreter's Dictionary of the Bible, Johnstone states that Exodus can be divided into sections by topic:

1:1-15:21	God liberates Israel from slavery in Egypt: God reveals Godself to Moses by God's Name, Yahweh; God chooses Moses to lead God's people and empowers him to unleash ten plagues on the Egyptians, culminating in the slaughter of their first born, to force them to let Israel go; when the Egyptians change their minds and pursue Israel, Israelites are miraculously rescued at the Red Sea
15:22-18:27	Israel's journey through the desert to Mount Sinai
19:1-24:11	Yahweh makes a covenant with Israel at Mount Sinai
24:12-31:18	The two tablets of the Decalogue and the specification of the tabernacle are given to Moses of Mount Sinai
32:1-34:35	Israel breaks the covenant in the golden calf incident; the covenant is renewed
35:1-40:38	The tabernacle is constructed; Yahweh's glory descends to fill it[29]

Victor Hamilton offers an outline of Exodus using rhyming words:

1. Oppression (1:1-2:25)
2. Trepidation (3:1-4:31)
3. Rejection (5:1-23)
4. Reaffirmation (6:1-30)
5. Confrontation (7:1-12:30)
6. Liberation (12:31-14:31)
7. Celebration (15:1-21)
8. Itineration (15:22-17:15)
9. Administration (18:1-27)
10. Legislation (19:1-24:18)
11. Specifications (25:1-31:18)

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[28]W. Brueggemann, 678-680.

[29]Johnstone, 372.

12. Deviation (32:1-33:23)
13. Reconciliation (34:1-35)
14. Construction (35:1-40:33)
15. Glorification (40:34-38)[30]

Janzen states that his outline is based on God's agenda and what God does. God saves and then commissions to serve:

ANTICIPATION (1:1-7:7)
1. The Salvation of Moses (1:1-2:25)
2. The Commissioning of Moses (3:1-7:7)

REALIZATION (7:8-40:38)
3. The Salvation of Israel (7:8-18:27)
4. The Commissioning of Israel (19:1-40:38)[31]

The Exegesis

> Moses' father-in-law said to him, "What you are doing is not good. You will surely wear yourself out, both you and these people with you. For the task is too heavy for you; you cannot do it alone. Now listen to me. I will give you counsel, and God be with you! You should represent the people before God, and you should bring their cases before God; teach the statutes and instructions and make known to them the way they are to go and the things they are to do.[32]

In Exodus 18, where our pericope verses 17-20 occurs, Janzen states we enter a scene of serenity, reflection, celebration and harmony. This section is in contrast to the previous section that can be described as hardship, internal struggle, and divine intervention. In 18:5, Moses has brought the Israelites to the mountain of God, where he was initially commissioned to bring them out of Egypt (3:1).[33]

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[30]Victor P. Hamilton, *Exodus: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2011), xxviii.

[31]Waldemar Janzen, *Believers Church Bible Commentary: Exodus* (Scottdale, PA: Herald Press, 2000), 19.

[32]Exodus 18:17-20.

[33]Janzen, 223.

Durham reports that in Moses' departing from his family in Egypt due to the justice of Pharaoh, he has connected with a new family in Midian.[34] Again, Jethro, the priest of Midian receives Moses. First, Jethro receives Moses after his escape from the wrath of Pharaoh (2:11-15), and now after the Israelites escape from Egypt through God's guidance. Earlier, Moses began a new life in Jethro's family (2:20-22; 3:1), and now Moses and the Israelites are helped by Jethro's wisdom for an ordered life in the future (18:13-26).[35]

Durham tells us that the main character in chapter 18 of Exodus is Jethro, Moses' father-in-law. He goes on to say that Jethro is presented as:

> (1) the caretaker of Moses' wife and two sons during Moses' absence in Egypt, (2) the clad recipient of the report of Yahweh's deliverance of Israel, (3) the confessor of Yahweh's supremacy among all gods, (4) the sacerdotal leader of all present, including even Moses and Aaron, and (5) Moses' counselor in the application to Israel of Yahweh's guidance for living in Covenant.[36]

Durham also indicated in his commentary that Moses and the Israelites faced a problem of logistics. This issue "becomes the point of departure for two motifs: (1) the counsel of Jethro, and (2) the beginning of Israel's legal system." This exegesis focuses on Jethro's advice to Moses.[37]

According to Bruckner, the first part of Exodus 18 describes the conditions of Moses' reunion with his father-in-law, Jethro, and his wife, Zipporah, and his sons. The second part of Exodus 18 describes Jethro's detailed advice to Moses concerning his

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[34]John I. Durham, *Word Biblical Commentary: Exodus*, vol. 3 (Nashville, TN: Thomas Nelson Publishers, 1987), 240.

[35]Ibid.

[36]Durham, 240.

[37]Ibid., 249.

legal management style. Bruckner goes on to explain that Exodus 18 presents the grounds for understanding of the Israelite and non-Israelite relationship to God. Chapter 18 is the transition between the wilderness journey from Egypt to Sinai (chapters 15-17) and the initial encounter with the new covenant at Sinai (chapters19-23). Jethro's brief appearance and return to his home country was the parting of a God-fearing non-Israelite from among the Israelites. He presented them with an organizational structure for the administration of the law that they readily embraced.[38]

Bruckner explains in his commentary that Moses' priority and consuming task was now to administer God's law to the people (18:13-16). The issue presented is that Moses' is overwhelmed with all the cases brought to him by the Israelites that he must hear and settle. . . . "Moses sat as judge for the people, while people stood around him from morning until evening (18:13)." When Jethro asked Moses why he did this, Moses replied, "Because the people come to me to inquire of God (18:14)." In Bruckner's comments on 18:17-20, he stated that Jethro helps Moses with more than his caseload. Jethro identified the various elements of the problem (v. 18) and gave Moses several points of advice (vv. 19-20). Jethro's advice would help bring satisfaction, comfort, and security in the community as well as establishing justice in the community.[39]

Moses answers Jethro's rhetorical questions in 18:14 (e.g. "What is this that you are doing for the people?") with a reasonable answer: "When they have a dispute, they come to me and I decide between one person and another, I make known to them the statutes and instructions of God" (v. 16). Jethro's response was direct: "What you are

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[38]Bruckner, 163.

[39]Bruckner, 166-167.

doing is not good (v. 17). Bruckner states that Jethro may have been impressed with the people seeking advice from Moses, but was not impressed with Moses' administrative procedures.

Bruckner also implied that Moses was not cognizant of his administrative limitations. Moses assumed that God's justice was all on his shoulders. Moses needed Jethro to explain a good system of administration. Jethro proposed that Moses should continue as the people's advocate before God. Also, Moses should continue to "teach ("enlighten," "warn") them the statutes and instructions and make known to them the way they are to go and the things they are to do (v. 20)." "Moses had been teaching case by case (v. 16). Here, Jethro describes a general teaching role, with Moses as the first professor."[40]

In Durham's commentary on 18:17-20, he tells us that the response of Jethro to Moses' is practical; Moses is wearing himself out and the people. The people have to wait several hours for advice or a resolution to their disputes. Jethro tells Moses that he will not be able to continue to bear the weight of his undertaking. Jethro then proceeds to give advice that comes from God. Jethro alludes that God will be with Moses if he follows his advice.

Durham suggests that the advice given falls into two parts; first, "Moses is to remain the representative of the people before God. Moses is then to make God's expectations clear to the Israelites, and help them to understand the application of these

[40]Ibid.

expectations to their daily living, to the question of how they are to conduct themselves."[41]

Dozeman's commentary reveals that there are two stories about Moses' father-in-law. In 18:13, Moses is presented as a judge. The people surround Moses with cases to be resolved and the hearings continue from morning until evening. In v. 14, Moses' father-in-law appears on the scene and questions Moses, "What is the *dabar* that you are doing?" He questions why Moses is the only one hearing the cases. The opening scene ends with Moses' reply in vv. 15-16, demonstrating his role as judge and mediator. The people inquire of God's decision through Moses. When a legal dispute, a *dabar* surfaces, the people go to Moses for a verdict. Moses also then promulgates the divine statutes and laws.[42]

In 18:17-20, Moses' father-in-law condemns the practice of Moses as the only one hearing the disputes (vv. 17-18). The father-in-law stated that, "The task, the *dabar*, is not good!" The supervision of the disputes was too much for Moses to undertake alone. He offers two solutions with divine approval, when stating, "God be with you." Moses' father-in-law relays divine advice in addition to his leadership.[43]

The first point of advice, Dozeman indicates that it concerns Moses (vv. 19b-20). Moses should continue in his role as mediator for the people, in transmitting divine law to the people. In this role, Moses receives divine revelation and conveys law to the people. Moses' roles are alluded to in the verb used to describe his task in v. 20. Moses is "to enlighten." The Hebrew word *zahar* means, "to warn" which can also mean, "to

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[41]Durham, 250.

[42]Dozeman, 408.

[43]Ibid.

enlighten." *The Zohar*, a Jewish mysticism book, contains instruction that enlightens. Moses is to instruct and warn the Israelites on the meaning of divine law throughout.[44]

According to Janzen, Jethro's advice to Moses was to relieve Moses from the everyday stress and pressure he was under as the people's mediator and to provide a better system in organizing and managing the people. *Moses listened to his father-in-law and did all that he had said* (18:24). Janzen then reasons that experience and age was highly valued in ancient times, rather than seen as interfering. The delegation of responsibilities and division of work was employed to reduce stress, which is a method still employed today.[45]

Moses has been "everything to everyone," mediating and judging all of the people's concerns (2:14). Jethro's advice to Moses was that Moses should preserve his energies for mediating between the people and God (18:19), instead of among the people. Moses is also to *teach them the statutes and instruction and make known to them the way they are to go and the things they are to do* (18:20). Janzen suggests that this narrative seems "to anticipate the covenant and law of Sinai, as in 15:25-26."[46]

Fretheim's commentary on Exodus 18 also points out that Jethro has observed that Moses is trying to do everything by himself in dealing with the cases brought before him by the Israelites. Fretheim's commentary also cites the fact that Moses is not very good at delegating tasks. In addition, the people have to stand in line all day in order for Moses to hear them. He is wearing out his patience as well as the people's patience.

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[44]Dozeman, 408.

[45]Janzen, 228.

[46]Ibid.

Fretheim suggests that Moses' welfare and the good of the community are threatened. Jethro is right in this matter, what Moses is doing "is not good" (18:17). Jethro then gives Moses good advice. Jethro is in tune with the community's needs, and suggests that Moses should represent the people before God. Moses should bring the people's concerns to God and discern the will of God for their daily life. Additionally, Moses is to be their teacher instructing them in the way God would have the people to live. Also, Moses is to delegate the responsibility of deciding the people's case to trustworthy individuals who fear God. Not just any person of faith will do. The persons have to possess integrity and be incorruptible "on the fear of God (see 1:15-22)." If Moses heeds Jethro's advice, not only will Moses endure, but also there will be peace in the community since they will not have to stand in long lines all day (18:23).[47]

Fretheim notes that Jethro says, "God so commands this," even though there has been no verbal command from God. Jethro's remark suggests his confidence in his plan and that it is in line with God's will for the situation. Wise discernment of what seems prudent in this situation is believed to be just as much the will of God as a divine verbal communication. Fretheim suggests that this is similar to one taking the "it seemed good to the Holy Spirit and to us" approach to the situation (see Acts 15:28). Moses did not hesitate to put the plan into effect (18:24).[48] Fretheim concludes his remarks on Exodus by stating:

> God often makes use of the wisdom, insight, imagination, and common sense of the Jethros of this world to make the divine will known, to be of assistance to the religious community and in the furtherance of the divine purposes (Exodus 1-2). *The specific revelation of God at Sinai, now to be presented, is thus seen to stand*

[47]Fretheim,198-199.

[48]Ibid.

> *in fundamental continuity with the discernment of the will of God in and through common human experience.* The fact that chapter 18 takes place at the "mountain of God" (v. 5) affirms this.

Fretheim's statement pointed out that this pertains not only to Jethro's recommendations regarding administration, but also to the teaching of the other "statutes and ordinances."[49]

In Brueggemann's commentary on Exodus chapter 18, he explains that this section of Exodus 18:13-27 is in contrast to the previous sections in that it has little to do with the exodus or liberation. In addition, the text does not explicitly mention Yahweh God. He also reasons that the text is mainly concerned with judicial procedure matters. Brueggemann notes that in this narrative, in which Jethro is the dominate character, "may be divided into three parts: the statement of a problem (vv. 13-16), Jethro's intervention with a proposed solution to the problem (vv. 17-23, and the resolution by Moses (vv. 24-27.)"

Then Brueggeman explains that Moses is overworked. This part of the text begins abruptly, "Moses sat as judge." Jethro appears and asks Moses why is he taking on an impossible task. Moses asserts that he is preoccupied "with inquires of God." (i.e. pronouncing oracles from God)" (vv. 15-16). Brueggeman points out "Moses is not dispensing advice or positive law, but the very torah of God." [50]

Brueggemann asserts in 18:17-23, that Moses is committed to an impractical process. Moses appears stressed and unable to handle his heavy schedule. Brueggemann reasons that it is not apparent if Moses is concerned with control and wants to handle all the cases himself or whether he has not considered a more workable system. Jethro

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[49]Ibid., 200.

[50]Walter Brueggeman, "The Book of Exodus," in *The New Interpreter's Bible*, Vol. 1, ed. Leander E. Keck, et. al. (Nashville, TN: Abingdon Press, 1994), 827.

then proposes a system that includes:

> (a) the recruitment of good people (v. 21); (b) their training and preparation (v.20); (c) a system of courts for different social units (v. 21); (d) a "high court" over which Moses would preside (v. 22); and (e) continued affirmation that the entire system would be referred to the will of God (vv. 19, 23).

A system such as the one proposed would save Moses from burnout and allows the community of Israelites to go home in (*shalom*) in harmony and peace.[51]

Brueggemann agrees with other theologians that Deuteronomy 17:8-13 and 2 Chronicles 19:4-11 are representative of Moses' encounter with Jethro. Deut. 17:1-13 portrays a more established judiciary system. In contrast with the Exodus passage, Moses is to enlist "able men," good people. Deuteronomy 17 proposes levitical priests as the ones to relieve Moses of some of his stressful responsibilities. The second text that is related to the Exodus pericope is 2 Chr. 19:4-11. Here, King Jehoshaphat institutes a judicial system in Jerusalem. The most import characteristic for the judges is their moral qualification, and the concern is with Yahweh's agenda.[52]

Stuart's comments on 18:17-20 present a somewhat different view of Moses' predicament. Stuart informs us that Moses' answer to Jethro's question in 18:13 was not convincing for Jethro. Stuart asserts, "thus suggesting that Moses did not portray his method of doing all the nation's judging as divinely ordained, but merely as logical." Jethro then countered with his seemingly convincing argument: "the method can't be right if it results in everyone's frustration and exhaustion. The realization of Moses' workload being too much for one man is apparent by the undeniable fact that Moses and

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[51]Ibid., 828.

[52]Ibid.

the people who waited for their hearing could not complete their business in a suitable time frame.[53]

Stuart goes on to reason that the workload came about due to three reasons:

> First, newly freed from having few legal rights under Egyptian oppression, the Israelites had a pent-up list of issues and complaints to settle properly as well as an eagerness to take advantage of their sudden freedom to function as free people function, including access by right to legal services. Second, the sheer size of the large group, including non-Israelites, under one visible leader surely meant that matters previously adjudicated by clan heads, village leaders, and the like were now considered by the people themselves to require adjudication by the nation's only divinely approved leader, Moses. Third, Moses' own eagerness both to help and please his people as well as to learn God's standards for the nation must have motivated him to spend much time and careful thought on every decision, including the time involved in waiting for an answer from God to his questions raised on behalf of the people.[54]

Stuart maintains that in vv. 19-20, Jethro did not suggest that Moses stop judging, or that he discontinue as a representative of the people in relaying their problems to God, or that he end being God's spokesperson to teach the people God's laws and decrees. Stuart affirms that the people needed someone "to show them the way to live and the duties they are to perform," and Moses was the person. Also, Jethro did not claim to possess divine wisdom, but was careful to phrase his words as suggestions subject to God's approval (the implication of the words "and may God be with you" in the first sentence of v. 19 and "if you do this and God so commands" in v. 23).[55]

Houston reports that the theme of Exodus 18:13-27 is also represented in Numbers 11:11-17 and Deuteronomy 1:9-18. It was also pointed out that it is not

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[53]Douglas K. Stuart, *The New American Commentary: Exodus*, vol. 2 (Nashville, TN: Broadman and Holman Publishers, 2006), 416.

[54]Ibid., 417.

[55]Ibid.

apparent why the advice from Jethro to share the burden of hearing all the disputes was given to Moses. Houston further contends that in this instance, Moses is a judge deciding civil disputes, and a lawgiver mediating God's "statutes and instructions"; and the Israelites come to him to inquire of God (v. 15) and to seek directions in particular situations. This commentary contends that there is no distinction between these functions in the Bible. In Deuteronomy 17:8-13, the priest is associated with the judges in the decision of difficult cases because the direction of God must be sought.[56]

Childs gives a detailed commentary on the last part of Exodus chapter 18 (vv.13-27), which will serve as the conclusion of this section. Childs states that this narrative has a chronological connection with the previous event. Childs brings out the fact that this narrative happened on "the next day" (v. 13), with the appearance of an impromptu occurrence. Childs goes on to comment further on this narrative noting that Jethro observed Moses in the role of a magistrate or officer of the peace, while crowds of people were waiting for their chance to be heard. The scene of Moses hearing cases from "morning until evening" prompted Jethro to confront Moses about his process at the end of the day. Jethro's inquiry of Moses, "What is this thing you are doing?" was posed to elicit from Moses his own reasoning for his actions. Childs purports that Moses' answer contains several technicalities. Verse 15 tells us that the people have come to Moses "to inquire of God." Childs points out that this expression is often used in the Old Testament, which has historical reference to the distribution of oracles. Usually the sanctuary was the setting for dispensing of oracles. Mainly, in times of embarrassment or confusion, a divine oracle was sought (e.g. I Sam. 9:9, II Kings 22:18). Also, Childs offers the

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[56]Walter Houston, "Exodus," in *The Oxford Bible Commentary*, eds. John Barton and John Muddiman (New York: Oxford University Press, 2001) 79.

example of Exodus 33:7, which refers to Moses associated to the tent of meeting when it was the sacred place outside the camp where the people went to seek God. [57]

Childs mentions the fact that v. 16 shows that the Old Testament expression has begun "to loose its original meaning of acquiring an oracle." The people now come to inquire about settling disputes with one another, because God was considered to be the ultimate judge. Verse 16 ends with, "I make known the statutes of God and his instructions." Childs asserts the issue is that these terms are not usually used to make determinations in a civil case, which verse 16a appears to imply. In Exodus 18:20, the terms, "the statutes and instructions," are repeated as the subject of Moses' teachings. Moses is to instruct the Israelites in "the way in which they are to go and the things they are to do." Here, "Moses' role moves from an arbitrator in civil cases to a preacher of God's will. In verse 19, Moses functioned as the mediator, not between disputing Israelites, but between God and Israel."[58] This account in Exodus 18:13-27 indicates Moses served as giving oracles, deciding disputes, proclaiming and teaching the divine will and mediating between God and Israel.[59]

The New Testament: Matthew 28:16-20

> Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshiped him; but some doubted. And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to

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[57]Brevard S. Childs, *The Book of Exodus: A Critical, Theological Commentary* (Philadelphia, PA: The Westminster Press, 1974), 330.

[58]Ibid.

[59]Ibid.

obey everything that I have commanded you. And remember, I am with you always, to the end of the age."

In many of the modern day churches, pastors and members are confronted with questions, fears, and doubts when it comes to the church's mission of evangelism. In using the text, Matthew 28:16-20 (the Great Commission), the writer shows that even though some Christians may have questions, doubts, and fears, about evangelism, God provides a framework to carry out the evangelism commission and assures the Christians that God will always be with them.

The Context

The Gospel of Matthew is one of the most comprehensive accounts of the teachings, life, birth, death, and resurrection of Jesus Christ, the Messiah and prophet. A review of several commentaries indicates that there are questions about the document with no apparent definitive answers. There are questions concerning who wrote this Gospel, where and when this Gospel was written, and to whom this Gospel was written.[60]

As to the authorship of this Gospel, the author does not identify himself with the narrative. Traditionally, the author is accepted as Matthew the tax collector or "publican" cited in Matthew 9:9-13, and named "Levi" in Mark 2:14. However, some scholars take issue with accepting the Apostle Matthew as author of the Gospel of Matthew. These scholars cite that the writer of this Gospel borrowed heavily from Mark as a source. [61] Those scholars that oppose apostolic authorship also cite that the Gospel of Matthew was

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[60]Olugbenga Olagunju, "The Provenance of the Gospel of St. Matthew," April 2011, accessed November 27, 2012, http://www.biblicatheology.com/research/.

[61]Stephen L. Harris, *The New Testament: A Student's Introduction,* 2nd ed. (Mountain View, CA: Mayfield Publishing Company, 1995), 109.

not written in Aramaic or Hebrew as once believed, but Greek; therefore, the Apostle Matthew could not be the author.[62] However, in this paper, the author of this Gospel will be referred to as Matthew, the traditionally accepted name.

Likewise, there is uncertainty as to the precise date of the Gospel of Matthew. Some commentators point to clues that date Matthew between 70 and 90 CE. Many theologians argue that Matthew's use of Mark, which places the Gospel of Matthew later than 70 CE the suggested date of Mark. The use of Matthew in the writings of Ignatius of Antioch, the *Didache*, and Papias all composed before 100 CE places the composition of Matthew after 70 CE. The mention of the struggles of Judaism in the text following the Jewish conflict also reveals a probable date after 70 CE.[63] Most scholars place the origin of Matthew in Antioch in Syria because it had large communities of Jews and Christians. Greek was the dominate language which provided for the composition of the Gospel of Matthew, and Antioch was the home of Ignatius, who referred to the Gospel of Matthew in his writings in the early second century. However, several commentators point out that several other cities met the same composition as Antioch, which include Caesarea, Tyre, Sidon, Decapolis, Tiberias, and Sepphoris. The city of Antioch appeared to receive more support as the city of origin.[64]

Many commentators believe that Matthew's audience is a Jewish-Christian, possibly a mixed community of Jewish and Gentile Christians. Some point to the fact that

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[62]Olugbenga Olagunju, "The Proveance of the Gospel of St. Matthew."

[63]Dale C. Allison, Jr., "Matthew," in *The Oxford Bible Commentary*, ed. John Burton and John Muddiman (New York, NY: Oxford University Press, 2001), 845.

[64]Anthony J. Saldarini, "Matthew," in *Eerdmans Commentary on the Bible*, ed. James Dunn and John W. Rogerson (Grand Rapids, MI: Eerdmans Publishing Company, 2003), 1000.

Matthew has the most Jewish influence of the four Gospels. Jewish customs are mentioned in several places in Matthew (15:2; 17:24-27; 23:5, 27), and the book is organized into five discourses or teaching sections comparable to the first five books of the Old Testament, the Pentateuch. In addition, this Gospel has much in common with another early Jewish-Christian document, specifically the book of James.[65] Some scholars have argued that Matthew's community was mainly Jewish and that one purpose of this Gospel was to encourage them to share the good news about Jesus with the Gentiles.[66]

Matthew, the first book of the New Testament, is believed by some scholars to be more of a narrative that speaks to the life of Jesus of Nazareth and the early Christian community. Some suggest that there are recognizable elements of an ancient Hellenistic biography that elevates its hero. Jewish qualities emphasizing law, scriptural quotation and fulfillment are noted. Christian elements that stress church discipline, teaching, and views as Jesus as Messiah are apparent.[67] Lender Keck reports that the central figure of the narrative is Jesus of Nazareth who is presented as a figure of history and the risen Lord who continues to act and speak in his church of the present. Other characters of importance are the disciples, the pre- Easter followers of Jesus, who are identifiable with the Christian readers of Matthew's time. Then, there are the Pharisees who represent the opposition to Jesus and His church.[68]

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[65]J. Scott Duvall, "The Gospel of Matthew," in *The Baker Illustrated Bible Handbook*, ed. J. Daniel Hays and J. Scott Duvall (Grand Rapids, MI: Baker Books, 2011), 492-493.

[66]Anthony J. Saldarini, 1001.

[67]Dennis C. Duling, "Matthew: Introduction," in *The Harper Collins Study Bible*, NRSV, ed. Wayne A. Meeks (San Francisco, CA: Harper Collins Publishers, 1989), 1857.

[68]Lender E. Keck, New Testament editor, *The New Interpreter's Bible*, Vol. 8, (Nashville, TN: Abingdon Press, 1995), 110.

The narrative is structured in a chronological order beginning with Jesus' ancestry and birth. Then preceding to His baptism, ministry in Galilee, final journey to Jerusalem, conflict, arrest, crucifixion, resurrection, and concluding commissioning of the disciples.[69] The geography of the narrative plays an important structural role. Matthew sees Jesus' ministry beginning in "Galilee of the Gentiles," moving to Judea, and then returning to Galilee.[70] Keck outlines three geographical sections of the Gospel narrative:

I. Pre-Galilean Preparation (1:1-4:16)
II. Galilean Ministry (4:17-18:35)
III. Judean Conflicts, Death, Resurrection, Return to Galilee (19:1-28:20)[71]

Keck notes that Matthew utilized summaries and speeches as transitions to important and new scenes. Matthew utilized the summaries of Mark as transitions. For instance, Mark 3:7-12 and 6:6b are used in Matthew 4:23-25 and 9:35 for important units to follow.[72] Matthew concludes five of the major speeches of Jesus with almost identical wording, "Now when Jesus had finished saying these things" noted in Matthew 7:28 NRSV; cf. 11:1; 13:53; 19:1; 26:1. The phrase not only serves as a conclusion, but also as a transition from the completed speech to a continuing narrative, linking Jesus' words to His deeds and tying the speech and narrative together.[73]

In composing the Gospel of Matthew, the author of Matthew appeared to have several concerns. First, was to demonstrate that Jesus is the true King and Messiah. Second, was to present Jesus as a creditable teacher and interpreter of the Mosaic Law

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[69]Keck.

[70]Ibid., 111.

[71]Ibid.

[72]Ibid.

[73]Keck,111.

that provides the guidance for Matthew's community. Third, was to present Jesus as instructing that community, the church, in the belief and behavior needed for Jesus' satisfaction upon His return.[74] In addition, we can find five major themes reflected in Matthew' Gospel. First, Jesus as teacher is found throughout the Gospel. It is evident in the Sermon on the Mount (Mt. 5-7), the instructions to the Twelve Disciples (Mt. 10) and at the end of Matthew with the Great Commission (28:19-20). Second, Matthew uses the miracle stories to introduce the idea of discipleship and the importance of mission. Third, Matthew emphasizes Jesus as the Jewish Messiah sent to fulfill the Scriptures and that early Judaism is the context of Jesus' ministry. Fourth, Matthew emphasizes what some call a radical righteous that comes from faith. To be a disciple of Jesus, one must behave a better and greater righteousness. Last, Jesus places emphasis on Christian mission to include all people.[75]

A scholarly consensus indicated that the author of Matthew used multiple sources in writing the Gospel. Mark was highly relied on and used as a primary source. In addition, the *Q* (*Quelle Source*), a collection of sayings of Jesus and the *M* source, stories and sayings unique to the Matthew tradition were incorporated in the Gospel of Matthew. A clear outline is not apparent, but major divisions in the Gospel of Matthew are detectable.[76] The principal divisions of Matthew's Gospel are the following:

I. The Infancy Narrative (1:1-23)
II. The Proclamation of the Kingdom (3:1-7:29)

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[74]Harris, 113.

[75]Michael Joseph Brown, "The Gospel of Matthew," in *True to Our Native Land: An African American New Testament Commentary,* General ed. Brian K. Blount (Minneapolis, MN: Fortress Press, 2007), 85-86.

[76]Keck, 91.

III. Ministry and Mission in Galilee (8:11:1)
IV. Opposition from Israel (11:2-13:53)
V. Jesus, the Kingdom, and the Church (13:54-18:35)
VI. Ministry in Judea and Jerusalem (19:1-25:46)
VII. The Passion and Resurrection (26:1-28:20)[77]

The Exegesis

In Matthew 28:16-20 Jesus directed the eleven disciples to meet him at an unidentified mount in Galilee. When the disciples saw Jesus, they worshipped him, even though some doubted. Then Jesus announces to the disciples that he has all authority in heaven and earth. So, the disciples are told to go out everywhere and make disciples. Then when the disciples make new disciples, they are to baptize them in the name of the Father, Son, and the Holy Spirit. The disciples are also given the task of teaching the new disciples to obey everything that Jesus has commanded them. Jesus assures the disciples that He will always be with them. This pericope contains what is known as the Great Commission (28:18-20),[78] which will be discussed in more detail later.

This passage, Matthew 28:16-20, is relatively stated the same among the other Bible translations that were reviewed (UBS, NIV, KJV, NKJV, TEV, NLT). However, there are exceptions of a few minor word choices and sentence structure. For example, in Matt. 28:18 where the KJV uses the word "power," the other aforementioned translations all use the word "authority." In Matt. 28:20, the KJV, NKJV, and the USB uses the word "observe," whereas the word "obey," is used in the NRSV, the NIV, and the NLT. The

[77]"The Gospel According to Matthew," accessed November 30, 2012, http://www.nccbuscc.org/bible/matthew/0.

[78]James Boyce, "Matthew 28:16-20 – The Great Commission and Promise," accessed November 29, 2012, EntertheBible.org/newtestament.asp)m=364.

difference noted that may cause concern in interpretation, is found in Matt. 28:17, the phrase "but some doubted" denoting an element of hesitation and reservation.[79] The NRSV, NIV, KJV, NKJ, UBS all use the same wording. The phrase "but some doubted" leads to speculation that there were others that doubted, in addition to the eleven disciples (minus Judas).[80] However, the TEV used the words "even though some of them doubted," implying that some of the eleven doubted. The NLT translates to "but some of them still doubted!" The NLT used the word "still" and the exclamation mark making the intent more emphatic, that after seeing Jesus, there is "still" doubt.

In comparing of the narrative, Matt. 28:16-20, with its parallels in the synoptic Gospels Mark, Luke, and John, it is evident that all four Gospels address doubt and disbelief, Jesus' meeting with the disciples, and the sending out of the disciples. First, doubt and disbelief are addressed in Matt. 28:17 referring that some of the disciples with Jesus on the mountain doubted. Luke expresses that there were doubt and disbelief present in the disciples. For example, Luke cites v. 38, "why do doubts arise in your hearts," and v. 41 "While in their joy they were disbelieving and still wondering." John's Gospel addresses doubt and disbelief with the account of Jesus and Thomas in v. 25, when Thomas said, "Unless I see the mark of the nails in His hands, and put my finger in the mark of the nails and my hand in His side, I will not believe." Mark takes a more positive approach in dealing with doubt and disbelief. One can identify those who believe noted in Mark 16:17, "And these signs will accompany those who believe . . . " We see that all four Gospels refer to Jesus meeting with the disciples after His resurrection. Matthew has Jesus meeting with the disciples on a mountain in Matt. 28:16. John has

[79]Keck, 502.

[80]Ibid.

Jesus meeting with the disciples in a house (John 20:19). Luke 24:36 says that Jesus stood among them, probably at the house referred to in John; "While they were talking about this, Jesus himself stood among them. . . " Mark has Jesus meeting with the disciples at a table, which is probably in the house referred to in John. Mark 16:14 states, "Later He appeared to the eleven themselves as they were sitting at the table; . . . " Next, we see that all four Gospels have a sending statement. Matt. 28:19 is the Great Commission, telling the disciples to "Go therefore and make disciples of all nations…" In Luke, we have the parallel in Luke 24:47, "…and that repentance and forgiveness of sins is to be proclaimed in His name to all nations, beginning from Jerusalem." The sending parallel in John 20:21 states, "…As the Father has sent me, so I send you." In Mark 16:15, Jesus tells the disciples to "Go into all the world and proclaim the good news to the whole creation." In addition, the sending commission is evident in Acts 1:8, " . . . and you will be my witness in Jerusalem, in all Judea and Samaria, and to the ends of the earth."

Davies and Allison state in their commentary of Matthew 28:16-20, that B. J. Hubbard proposes that the pericope is structured using a pattern outline similar to Old Testament commissioning narratives. Hubbard's suggested outline of the narrative is: 1) introduction, 2) confrontation, 3) reaction, 4) commission, 5) protest (absent from Matthew), 6) reassurance, 7) conclusion.[81] Davies and Allison present another suggested outline proposed by C. J. Reedy. Reedy's outline includes: 1) Description of situation (vv. 16-18a), 2) Saying- a. rationale (vv. 16-18b), b. exhortation (vv. 19-20a), c. promise

[81]W. D. Davies and Dale C. Allison, Jr., *A Critical Exegetical Commentary On The Gospel According to Saint Matthew*, Vol. III (New York, NY: T & T Clark, 2004), 676.

(v. 20b).[82] Davies and Allison propose that Matthew 28:16-20 has the same general outline as parallels Mark 16:14-20, Luke 24:36-49, and John 20:19-23; which all go back to the traditional proto-commissioning:

> Setting- Mt 28:16 (Mk 16:14, Lk 24:33-6, Jn 20:19)
> Appearance- Mt 28:17 (Mk 16:14, Lk 24:36, Jn 20:19-20)
> Response- Mt 28:17 (Mk 16:14, Lk 24:37-41, Jn 20:20)
> Commissioning- Mt 28:18-20a (Mk 16:15-16, Lk 24:44-48, Jn 20:21-3)
> Promise of succor- Mt 28:20b (Mk 16:17-20, Lk 24:49, Jn 20:22)[83]

However, Davies and Allison say that Matthew redacted the tradition to create a triadic outline of the speech of Jesus, which is presented:

1. Authorization of speaker (18b)
2. Imperatives for hearers (19-20a)
   a. Make disciples
   b. Baptize
   c. Teach
3. Promise of presence[84]

*The Great Commission - Matthew 28:16-20*The Gospel of Matthew ends on a triumphant high. Jesus has risen from the dead, His followers worship Him, and Jesus charges His disciples with the Great Commission. The disciples are to proclaim the message of their Lord to all people. The guards stationed at the tomb where Jesus was buried, were bribed to report that the disciples stole Jesus' body (Matt. 27:11-15). In the narrative that follows, Matthew presents what happened; Jesus has risen, and the disciples are to finish

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[82]Ibid.

[83]Davies and Allison, Jr. 677.

[84]Ibid.

his mission.[85] M. A. Powell suggests that the resurrection of Jesus is a new beginning. It is the culmination of past, present, and future.[86]

28:16 *Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them.*

There are no longer twelve disciples because Judas has died (Matt. 27:5), so the eleven go to Galilee as directed by the women (Matt. 28:7 and 28:10). The disciples go "to the mountain which Jesus directed them." Evans states that in the Greek, this statement should be translated as "to the mountain where Jesus gave his commands."[87] Some scholars refer to this mountain as the mountain in 5:1 and 17:1.[88]

28:17 *When they saw him, they worshiped him; but some doubted.*

In addition to worshipping Jesus, when the disciples saw him, some of them doubted. There are several translations for the phrase, "but some doubted." Keck proposes that the phrase "but some doubted" refers to others besides the eleven. When the phrase is translated "but some of them doubted" it implies that while some of the eleven worshipped, some of them doubted. If the phrase is translated, "but they doubted" it refers to the same group that worshipped.[89] C. Evans states in his commentary that the Greek suggests that the group of eleven "worshipped" and "doubted." Evans goes on to expound on what it was the disciples might have doubted. Did the eleven disciples doubt

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[85]Craig A. Evans, *Matthew* (Cambridge, MA: Cambridge University Press, 2012), 482.

[86]Mark Allan Powell, "Literary Approaches and the Gospel of Matthew," in *Methods for Matthew*, ed. Mark Allen Powell (Cambridge, MA: Cambridge University Press, 2009), 74.

[87]Ibid.

[88]Keck, 502.

[89]Ibid.

that it was really Jesus or that he was alive like "doubting Thomas" did in John 20:24-28? Evans suggests that the disciples had doubts about an intended mission that Jesus may have and what was their purpose. To dispel any of the disciples' doubts and confusion, Jesus responds with assurance, commands, and instruction.[90] While the word "doubt" in 28:17 may be disturbing for readers, it offers hope that the disciples may also show understanding and faithfulness.[91] In the book, *Graceful Evangelism: Christian Witness in a Complex World*, Frances Adeney speculates . . . even though the disciples were on the mountain with Christ seeing, hearing, and worshipping him, their doubt can be reassuring to doubting Christians today. Modern day Christians have partial knowledge, and the disciples do also. Then, Adeney concludes, "Our doubt is part of our faith."

28:18 *And Jesus came and said to them, "All authority in heaven and on earth has been given to me.*

Evans maintains that the "authority" here in Matt. 28:18 refers to the authority granted to the "Son of Man" in Daniel 7:14, "And royal authority was given to him...his authority is an everlasting authority" (NETS). Jesus can speak of his authority "in heaven" because Jesus' authority was granted in heaven. To the authority Jesus claims to have "on earth" refers to when Jesus announced when healing a paralyzed man (Matt. 9:6, "the Son of Man has authority on earth").[92]

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[90]Evans, 483.

[91]Warren Carter, *Matthew: Storyteller, Interpreter, Evangelist*, revised edition (Peabody, MA: Hendrickson Publishers, LLC, 2004), 225.

[92]Evans, 483.

28:19 *Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.*

Jesus has established his authority in heaven and on earth, as the basis for commissioning the disciples to "Go therefore." Evans relates that the literal Greek is "having gone." Thus, the going precedes the making of disciples. It is assumed that the disciples will go throughout Israel and then to the whole world. The commissioning is more about *making* disciples than in the *going*. Making disciples involves first "baptizing them in the name of the Father and of the Son and of the Holy Spirit."[93] In the New Interpreter's Commentary, Lender Keck states "baptism is the act marking a transition from outside the Christian community to discipleship within."[94] Jesus' command that disciples baptize new disciples reminds readers of John the Baptist, who baptized for repentance and in anticipation of the One to come (Matt. 3:3-4). Now that Jesus has come, the risen Jesus commands his disciples to baptize "in the name of the Father and of the Son and of the Holy Spirit."[95] The mention of the Trinity: the Father and of the Son and of the Holy Spirit has previously been mentioned in the Gospel of Matthew. God as "Father" is referenced in Matt 5:16, 45, 48, and 6:1. Jesus as "Son" occurs in Matt 11:27 and 24:36. Reference to the Spirit or Holy Spirit is found in Matt. 1:18, 20; 3:11, 16; 12:32; 10:20.[96] Keck points out that the Gospel of Matthew has no developed doctrine of the Trinity just as the rest of the New Testament. Keck also states that the main point in

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[93]Evans, 485.

[94]Keck, 504.

[95]Evans, 485.

[96]Keck, 504.

28:19 is the fact that "the one encountered in Jesus as the Son of God and in the Spirit-led church as the people of God is not some subordinate deity, but the one true God."[97]

28:20 *and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."*

Making disciples also includes teaching. Now, the disciples are given authority by Jesus to baptize and to teach. Prior to Easter, the disciples had not been authorized to teach. Previously, in Matt. 10:1, the disciples were given authority to cast out unclean spirits and to cure all types of diseases.[98] These words in 28:20 reflect the words in Exodus 7:2 as found in the Septuagint: "You shall speak all that I command you."[99] The Christian community is to instruct them in all that Jesus taught, after baptizing new converts. Keck tells us that "all" in this instance is the "all" mentioned in 26:1, which refers to the Sermon on the Mount, all of Jesus' teachings in the Gospel as well as, the great five discourses.[100] The new disciples are to learn all what Jesus taught the original disciples.[101]

The Great Commission ends with promise and assurance, "I am with you always, to the end of the age" (28:20b). Evans explains that Jesus' words in 28:20b may allude to words in Daniel 12:13, "But you go your way, and rest; you shall rise for your reward at the end of the days." Evans says that the phrase "end of the age" appears several times in the Old Testament as in Daniel 12:7 and 12:10. Evans also reminds us that the readers of

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[97]Keck, 504.

[98]Ibid.

[99]Evans, 486.

[100]Keck, 504.

[101]Evans, 486.

the Gospel of Matthew will recall the beginning of the narrative that states in Matt. 1:23, "Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel,' which means, 'God is with us.'"[102] Matthew's Jesus does not ascend as in the Gospel of Luke (24:51). Jesus' last words are a promise and an assurance of His continuing presence during the church's mission of going and making disciples.[103]

[102]Evans, 486.

[103]Keck, 504.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Evangelism, to proclaim or announce the Good News or "Gospel," has its roots in the Old and New Testaments of the Bible.[1] The proclaiming of the Gospel message that Jesus is Lord is evident in the Old Testament (Isa. 42:6, Jer. 23:5-6, and Mal. 3:1) as well as the New Testament (Luke 2:10-11, Matt. 1:21, and John 3:17). For historical purposes in this study, evangelism was investigated in two areas that impacted evangelistic efforts in the United States, especially in the Black community. Thus, the focus in this chapter was on evangelism in the New Testament era, and evangelism in the Black Church. The Black Church is defined by James Stallings as churches whose denominations and congregations which are predominately comprised of African Americans and whose activities are operated by Blacks, at least on a local and area level.[2] Evangelism in the New Testament era was explored through the ministries of Jesus Christ and the Apostle Paul, two of the most influential ministries in the New Testament era. Then, evangelism in the American Black Church was explored since this project will be implemented in a predominately Black Church setting. Therefore, the intent was to examine the movements and thought that influenced evangelism in the Black Church in the seventeenth, eighteenth, and nineteenth centuries.

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[1]F. Scott Spencer, "Evangelism," in *The New Interpreter's Dictionary of the Bible*, Vol. 2, ed. Katharine Doob Sakenfeld (Nashville: Abingdon Press, 2007), 358.

[2]James O. Stallings, *Telling the Story: Evangelism in Black Churches* (Valley Forge, PA: Judson Press, 1988), 22.

The New Testament Era

The Ministry of Jesus Christ

An angel came to Mary, Jesus' earthly mother, and was told to name her firstborn son *Jesus* (Luke 1:30-31). An angel appeared to Joseph, Jesus' earthly father, in a dream. Joseph was told to take Mary as his wife and name the baby *Jesus* (Matt. 1:20-21) "for He will save His people from their sins." Jesus is a Greek name for the Hebrew name of *Joshua*, which means "God is Savior."[3]

The Bible tells us why Jesus came into the world:

> But the angel said to them, "Don't be afraid, for look, I proclaim to you good news of great joy that will be for all the people: today a Savior, who is Messiah the Lord, was born for you in the city of David" (Luke 2:10-11).
> "For even the Son of Man did not come to be served, but to serve, and to give His life—a ransom for many" (Mark 10:45).
> "The next day John saw Jesus coming toward him and said, 'Here is the Lamb of God, who takes away the sin of the world!" (John 1:29).
> "For the Son of Man has come to seek and to save the lost" (Luke 19:10).[4]

Jesus demonstrated evangelistic passion in His ministry. Jesus showed great compassion toward all people. In His three short years of His ministry, He visited all the cities in Galilee. As stated in Matt. 9:36-38, Jesus was moved with compassion for the people "because they were harassed and helpless like sheep without a shepherd. Then He said to His disciples, "The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into His harvest" (Matt. 9:36-38 NKJV).[5] In this passage, the word "compassion" comes from the Greek word *splanchnon*, meaning a

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[3]Alvin Reid, *Evangelism Handbook: Biblical, Spiritual, Missional* (Nashville: B & H Publishing Group, 2009), 60.

[4]Ibid.

[5]Ibid., 61.

deep hurt. Jesus had a deep sense of pain for the people.[6] Jesus' compassion for the people is also mentioned in Matt. 14:14 and 15:32.

Jesus demonstrated mass evangelism in His ministry. Jesus ministered and preached the Gospel of the kingdom to great crowds. The great crowds Jesus preached and ministered to are mentioned in Matt. 4:23, 25; 5:1; 12:23; 14:21, 22; 15:30. His message was simple: "Repent and believe in the good news" (Mark 1:15).[7]

Jesus demonstrated personal evangelism in His ministry. The account in Luke 19:1-10, about Zacchaeus, the tax collector indicates that Jesus intentionally sought out people. Here, we read that Jesus sought out Zacchaeus and made an appointment to meet Zacchaeus at his house. We notice that Jesus met Zacchaeus where he was, in a tree. Jesus identified with Zacchaeus. This account shows us that Jesus not only met sinners, He sought to save them (Luke 19:9-10).[8] In John 3, the account of Jesus and Nicodemus, we see that Jesus is approachable. Nicodemus comes to Jesus at night to gain knowledge of the truth. Jesus replied and engaged Nicodemus in conversation.[9] Jesus took advantage of every opportunity to witness. Jesus witnessed to the Samaritan woman at the well in the account in John 4. Jesus' approach with the Samaritan woman was with great care and kindness that compelled her to consider His truth.[10]

Jesus emulated the importance of evangelism in His ministry. In Jesus' parables of the pearl of great price and the treasure in the field (Matt. 13:44-46) illustrate that

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[6]Reid, 61.

[7]Ibid.

[8]Reid, 62.

[9]Reid, 62-63.

[10]Ibid.

Jesus taught the priority of evangelism. In Luke 15, Jesus emphasizes the love of God in the parables of the lost son, the lost coin, and the lost sheep. In the sending of the "Twelve and seventy," indicates that Jesus trained others to evangelize.[11]

Jesus' life, death, and resurrection are the message of evangelism. Jesus came to die to take away our sins so we could live again. There would be no evangelism without the resurrection.[12] Jesus' commission commands Christians to evangelize. Each Gospel narrative and the Acts have a Great Commission passage emphasizing the importance and urgency for all Christians to witness.[13]

The Ministry of the Apostle Paul

Apostle Paul is one of the key leaders of the early church in the spread of the Gospel message. Paul, Saul of Tarsus, was being prepared for a leader of the church through his prior conversion, his actual conversion and by his commission.[14] Evangelism was central to Paul's ministry and life. He planted Gentile churches throughout the Roman Empire. Most every Gentile convert could trace the Gospel message and their conversion back to the preaching of Paul.[15]

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[11]Reid, 62.

[12]Reid, 64.

[13]Ibid.

[14]Reid, 66.

[15]John MacArthur, *Evangelism: How to Share the Gospel Faithfully* (Nashville: Thomas Nelson, 2011), 78.

Paul demonstrated passionate evangelism. Evangelism for Paul was out of his passion for God.[16] Through Paul's ministry several evangelistic methods are noted:

Paul demonstrated personal evangelism. Paul shared his faith at all times. We read of his witness of the proconsul in Acts 13. In Acts 16, we read the account of Paul's extraordinary witness to the jailer at Philippi. Then there is the account of Paul's appeal to King Agrippa in Acts 26.[17]

Paul demonstrated mass evangelism. We find at least nine references to messages given by Paul in the book of Acts. Paul reminded believers at Corinth of the significance and meaning of preaching the cross in 1 Cor. 1:23.[18]

Paul demonstrated household evangelism. In Philippi, Lydia's house was used as a place to share the Gospel. Paul used a house as a place to share about Jesus at Thessalonica.[19]

Paul demonstrated educational evangelism. Teaching was very much a part of evangelism. Paul's visit to the lecture hall of Tyrannus is a prime example of this approach. As apart of this approach, Paul also educated his audience about the Gospel. In addition, Paul gave instruction regarding evangelism to believers. The most notable teaching of Paul on evangelism is the instruction given to Timothy. He told Timothy to preach the Word "in season and out of season" (2 Tim. 4:2 NKJV). Paul also instructed to Timothy "do the work of an evangelist" (2 Tim. 4:5).[20]

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[16]Reid, *Evangelism Handbook*, 66-67.

[17]Ibid., 68.

[18]Ibid.

[19]Ibid., 69.

[20]Reid, 69-70.

Paul demonstrated follow-up. Paul, usually, returned to places where there were new believers and where he established churches. Paul also wrote letters to encourage the believers. 1Thessalonians is an example of one of Paul's encouraging letters. Paul sent other workers and companions, such as Epaphroditus, to encourage the believers. Paul also regularly prayed for the new believers.[21]

Evangelism in the Black Church in the United States of America

The Seventeenth Century

According to the historian Lerone Bennett, as cited by V. Simpson Turner, Sr., the majority of Blacks came to America as slaves. There were slaves in the thirteen colonies 113 years before George Washington was born. Before the Emancipation Proclamation was signed, there were 244 slaves in the New World. By the time the Declaration of Independence was signed in 1776, there were 500,000 slaves.[22]

Some slave traders, such as John Newton, held prayer services on the slave ship. John Newton eventually wrote the hymns "Amazing Grace" and "How Sweet the Name of Jesus Sounds" (Bennett 1964). Then, some slaveholders that were Christian preachers began to evangelize their slaves. That was when the rationale for slavery based on race began. Some Blacks responded and came into the Christian Church. Eventually, some of the Christian slaves became preachers and exhorters who then preached the Gospel to the

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[21]Reid, 70.

[22]V. Simpson Turner, Sr., "A History of African-American Evangelistic Activity," in *Evangelism and Discipleship in African-American Churches,* ed. Lee N. June (Grand Rapids, MI: Zondervan Publishing House, 1999), 17-18.

slaves and slaveholders. The preachers recited the story of the Hebrews in bondage and Moses telling Pharaoh to let his people go to the slaves. The preachers prophesied that God would do the same for them if they would believe in Him. The preachers told the slave owners that God said, "let my people go."[23]

Those slaves that were preachers and exhorters were taught to read by some of the Whites and Black freedmen. Later, in the seventeenth century, the Pietism movement began and influenced these now literate preachers. This movement, founded in Germany by a Lutheran, Philip J. Spener (1635-1705), was attractive to the slave preachers.[24] Spener, who was called the father of pietism, emphasized the personal nature of the Christian experience.[25] He promoted personal piety and reading the Bible. He advocated a more simple approach in the teachings of Christianity. Spener supported the organization of small groups for devotions. He also reiterated one of Martin Luther's principles that each Christian was a minister. Personal piety also involved serving others and glorifying God. The service to others included helping to meet their worldly needs as well as their spiritual concerns.[26]

The Eighteenth Century

The first major thrust toward evangelism in America came with the First Great Awakening period between the 1720's and the 1740's. The Great Awakening movement began in New Jersey with the preaching of Theodore J. Frelingheysen. The movement

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[23]Turner, Sr.,18.

[24]Ibid.

[25]Reid, *Evangelism Handbook*,105.

[26]Stallings, *Telling the Story*, 25-26.

soon spread to New England and later to the southern colonies around 1740, where the greatest number of slaves lived. Other preachers that contributed to the Great Awakening movement included the well-known preachers such as Gilbert Tennent, Jonathan Edwards (a theologian), and George Whitefield (active in the Anglican Revival). With the emphasis on immediate conversion and personal fellowship with God, many of the masses of people, Whites and Blacks were brought into the churches.[27]

Many of the African Americans in the middle and northern colonies joined the Methodists due to John Wesley's antislavery rhetoric. Many of the slave owners liberated their slaves or provided them with religious instruction. African American slaves and free were prevalent at the revivals.[28] By the late 1700's, Blacks were evangelists and preachers, and many had their own Methodists or Baptist congregations. Nonetheless, tensions developed between Blacks and Whites over slavery.[29]

The First Great Awakening in America had it's beginning with the European Christians in the early eighteenth century with groups like the Moravians, German Lutherans, and Anabaptist from the Protestant Reformation. People like George Whitefield and John and Charles Wesley traveled to America and helped ignite the Great Awakening during this time with their emphasis on a deeper spiritual life and their effective open-air preaching in fields. The First Great Awakening resulted in a spiritual

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[27]Stallings, 28.

[28]United States History, "Evangelism," accessed September 22, 2012, http://www.u-s-history.com/pages/h3817.html.

[29]James T. Campbell, *Songs of Zion: The African Methodist Episcopal Church in the United States and South Africa* (New York, NY: Oxford University Press, 1995), 5.

renewal through passionate preachers that espoused redemption was available to all who would accept it.[30]

The Second Great Awakening period between the 1790's and the 1830's[31] gave rise to a powerful evangelistic movement highlighting rivals and missions.[32] This movement followed the Revolutionary War, which was the environment in which William Carey began his work.[33] Some refer to him as the greatest missionary since the apostles. By the 1820's, Charles Finney, called by some the father of American revivalism, soon came on the scene. He overemphasized the work of man in spiritual movements. His ministry incorporated the "protracted" (long-drawn-out) meetings and "anxious benches" or "mourner's bench," which is seen as the forerunner of the modern public invitation.[34]

As the United States expanded westward, spiritual renewal was evident in the new areas. Many of the "protracted" meetings were held in these new westward areas. Barton Stone organized the 1801 Cane Ridge meetings in the Cumberland River Valley of Kentucky, one of the most well-known "protracted" camp meetings. The Methodist, Baptist, and Presbyterian ministers assisted Stone in organizing the revival. The difference in this meeting was the numerous manifestations of the Holy Spirit demonstrated by men and women falling into trances, dancing and uncontrollable

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[30]Awakening America, "America's Great Awakenings," accessed April 13, 2013, http://www.awakeningamerica.us/index.php/pages/history.

[31]Stallings, 28.

[32]Reid, *Evangelism Handbook*, 115.

[33]Reid, 111.

[34]Reid, 114.

trembling. Many positive initiatives can be contributed to the Second Great Wakening. Especially the many educational endeavors such as Sunday schools and seminaries, the social services for the underprivileged, the American Bible Society, and the temperance movement.[35]

The eighteenth century saw a greater influx of Blacks in the Christian movement. The emphasis on a personal relationship with God, private prayer, Scripture reading, and witnessing about God's grace to others appealed to the Black preachers and slaves. Then came the evangelicals with a message that portrayed God's love for all who would respond to the offer of God's grace. This response called for the whole person, including emotions. The revival movement of the eighteenth century enlisted Blacks like no other efforts in the past. This message had a special appeal to Blacks and poor Whites.[36]

Blacks and Whites led the Great Awakening movements, especially in the South. In some instances, those individuals converted by Black ministers felt God's call to become ministers and exhort others. Stallings relays an account in William McClain's book, *Black People in the Methodist Church: Whither Thou Goest*, 1984, of one such individual. Henry D. Gough states that he was uplifted from depression after hearing the slaves lead devotions.[37]

In the late 1700's and early 1800's, some of the White slave owners allowed a few of the slaves to become licensed local and traveling preachers. This gesture enabled the slave ministers to serve as pastor to the other slaves on the plantation. Some of the

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[35]Awakening America, "America's Great Awakenings."

[36]Stallings, 29-30.

[37]Stallings, 32.

slave pastors were able to purchase their freedom, thus enabling them to preach to White and mixed congregations.[38] Such examples are Harry Hoosier, an illiterate Black preacher, who was a traveling companion of Francis Asbury, a White Methodist bishop. Hoosier was instrumental in leading many of the unconverted to Christ.[39] John Stewart, a mulatto, and who was addicted to drugs and alcohol, happened to wander into a Methodist revival meeting. During the revival, Stewart was convicted and delivered right there from his drug and alcohol addiction. Later, Stewart received training and was led to Ohio to minister to the Wyandot Indians. He is credited for establishing home missions in the United Methodist Church.[40] Another such individual was Richard Allen, founder of the African Methodist Episcopal Church, who was afforded the opportunity to purchase his freedom along with his family members.[41] With the vanguard of the Second Great Awakening, free slaves, and Blacks felt some freedom to participate in and in some cases lead in a religious movement that did not consign them to the background. Most of the earliest White and Black evangelists preached a doctrine of salvation for body and soul, thus introducing a God concerned for the whole person. The principle of holistic redemptions was significant among many Black Christians, slave, and free.[42]

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[38]Stallings, *Telling the Story*, 33.

[39]Turner, Sr., "African-American Evangelistic Activity," 19.

[40]Ibid.

[41]Stallings, 33.

[42]Ibid., 35.

Evangelism Within the Early Independent Black Churches

There are some principles that should be remembered in discussing the implications of evangelism in the Black Church. Most of the successful independent congregations thrived in the northern and border states. These churches were antislavery. The Black churches began telling their stories and believed that God had a divine plan for Black Christians. That is, that the Black Christians spread Christianity throughout the world, particularly to those in Africa. Not only would the Black Christians demonstrate the true meaning of Christian democracy, but also, the Black Christians would be a light to the entire world. The existence of racially separate congregations and denominations confirmed the pervasiveness of the prejudice in White controlled religious groups. Many of the White controlled churches insisted that its Black members sit in separate areas, be served Communion last, and that Black men be banned from the ministry and in some cases ministerial rank and activities. Consequently, many of the Black Christians in many of the mixed or White controlled churches felt suppressed. Thus, Black Christian leaders such as David George, George Liele, Andrew Bryan, James Varick, and Richard Allen formed separate religious structures for worship and devotion for the Black Christians.[43] The words of Richard Allen, the first bishop of the AME Church, expressed his convictions that Blacks needed separate places of worship for evangelistic and discipleship. In 1786, Allen wrote about the activities in the racially mixed, but White controlled St. George Methodist Episcopal Church in Philadelphia:

> I soon saw a large field open in seeking and instructing my African brethren, who had been a long-forgotten people and few of them attended public worship … I

[43]Stallings, 35-36.

> established prayer meetings; I raised a society in 1786 for forty-two members ... I saw the necessity of erecting a place of worship for the colored people ... [44]

This same scenario also played out in the Baptist Church, the African Methodist Episcopal Zion Church (AME Zion), and the Union Church of Africans. The Black Christians certainly faced a dilemma. Many White religious leaders insisted that the Black church members remain apart of the white-controlled churches. In doing so, they were considered "as a nuisance." Some Blacks remained, and others followed leaders such as Richard Allen and Andrew Bryan to establish racially separate congregations. In their own places of worship, the Black Christians had greater freedom in worship, governance, leadership, and in the expression against slavery.[45]

Evangelism for many Black Christians represented the very essence of Christian responsibility. As the nineteenth century approached, independent Black Churches continued in the evangelical thrust that characterized the earlier Black and White evangelistic activists. Clarence E. Walker described how the evangelical viewed his or her religion. The description can be said to be appropriate to all evangelicals entering into the nineteenth century—the Methodists, Baptist, and often Presbyterians.[46]

> For Methodist, religion was more than a ritualistic exercise. They believed that conversation brought the converted into close association with God. Once this was accomplished, it was the duty of the saved to bring God's Word to the unredeemed. Operating on these assumptions, the clergy and laity of the AME Church believed it was their duty to bring the message of God's love and the promise of salvation to America's poor, disadvantaged, and sinful Blacks. These

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[44]Stallings, 36.

[45]Stallings, 37.

[46]Ibid., 38.

> ideas provided eighteenth- and nineteenth-century Black Methodists with a common belief system that enabled them to connect the temporal and spiritual lives to the civil order.[47]

The Nineteenth Century

The effects of the Second Great Awakening subsided in America. This shift was in part due to growing prosperity, religious extremism (such as the wrong prediction of the return of Jesus in 1843-1844 by the Millerites), and the turmoil over slavery. Large revival prayer meetings began to take hold in 1857-1859. One such event that began in this era was known as the Layman's Prayer Revival in 1857-1858. Union prayer meetings began in 1857, led by Jeremiah Lanphier, and then spread across the eastern United States. Multitudes were converted at these prayer revivals, which had wide appeal.[48]

The nineteenth century saw the emergence of the evangelistic outreach missionary movement. The movement emphasized the need of all people everywhere being exposed to the good news of the "grace of God given through Christ's work on the cross."[49] In the eighteenth and nineteenth centuries, the message of good news was often paired with Christian work for social justice that included conditions in mental institutions, the temperance movement, and the abolishment of slavery.[50] Many new mission societies were formed that took on of spreading the Gospel and raised money to send missionaries overseas.

> Some believed that Christ would return imminently, so the time for spreading the message was short. Others believed that the world was entering the latter days

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[47]Stallings, 38.

[48]Reid, 115.

[49]Frances S. Adeney, *Graceful Evangelism: Christian Witness in a Complex World* (Grand Rapids, MI: Baker Academic, 2010), 38-39.

[50]Ibid., 39.

> when the kingdom of God would become more prominent and spreading the Gospel was crucial to that task. All encouraged dedicated Christians to leave everything behind and put Christ first by taking up the call to overseas mission work.[51]

The nineteenth-century missionary movement brought with it positive and negative effects on the twentieth century Christian outreach. First, missionary work overseas continued despite the two world wars, and many new churches were planted. Various outreach ministries increased using medical personnel, relief workers, teachers, agricultural workers, and engineers. Missionary work in the United States also incorporated a social component with outreach to the destitute, and health care for the poor. However, the Christian overseas missions had its critics. Some felt that proselytizing to other cultures did more harm than good. Those that supported that view focused on political and economic endeavors and social service endeavors. Other Christian groups believed that all needed to hear the Word of God. They were focused on preaching the Word, planting churches, and translating the Bible for the indigenous people that do not know the Lord.[52]

According to James Stallings, the Black Church engaged in evangelistic activities before and after the Civil War. Before the Civil War, support was given to traveling missionaries, the founding of new churches, and the abolitionist movement. During the Civil War, the northern Black Baptist American Convention was granted permission from President Lincoln for unofficial chaplains to accompany the Union Army for purposes of

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[51]Adeney, 43.

[52]Adeney, 51-52.

evangelizing their Black brothers and sisters. There were also Black Methodist chaplains accompanying the Union Army.[53]

During the Civil War in 1865, and after the Civil War, was the greatest period for expansion of the independent Black Church, especially in the North. It was then, that the Black churches began to enlarge their membership by evangelizing the unchurched, Southern ex-slaves, and by uniting with the "invisible" or secret Black churches unmonitored by White slaveholders. For instance, during the antebellum years, the AME Church's evangelistic efforts were mainly in the South in New Orleans and Charleston, South Carolina. However, from the inception of the AME Zion Church, there were efforts in the non-Southern areas. The AME Zion organized the Daughters of Conference in 1821, and raised large sums of money to aid their traveling missionaries as they established new churches. The AME Church officially organized home evangelism in 1844 when the Parent Home and Foreign Missionary Society of the AME Church commissioned Paul Quinn as its first missionary.[54] In the 1830's and 1840's, most of the Black Baptists evangelistic efforts occurred in the Midwest. The Providence Baptist Association and the Union Association in Ohio, the Wood River Association in Illinois, and the American Baptist Missionary Convention in New York, supported missionaries and promoted the establishment of new churches.[55]

The disillusionment of the Reconstruction Era caused Blacks to look at the church for uplifting and inspiration. V. Simpson Turner, Sr. in his chapter in the book *Evangelism and Discipleship in African-American Churches*, refers to a statement of

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[53]Turner, Sr., 21.

[54]Stallings, 38-39.

[55]Ibid., 39.

Benjamin Quarles. Quarles stated that the Black Church ultimately became free from the controls of the White Church that was established during slavery. The Southern Protestant church saw its denominations divide into all White and all Black denominations. In 1870, the Colored Methodist branch left the Methodist Episcopal Church, organized independently, and later became know as the Christian Methodist Episcopal Church. The Black Presbyterians also became independent. In 1898, the Presbyterian Church USA organized their Black unit into the Afro-American Presbyterian Church. By 1900, the colored Sunday schools connected with the Episcopal Church dissolved in Maryland and the deep South. They became independent Black Episcopalians or joined the Methodist or Baptist churches.[56]

After the Civil War, the Catholic denomination was the only denomination that did not divide along color lines. This occurrence was largely because the Catholics did not start evangelizing Blacks in the South until 1871. The Black church was not only in the business of saving souls; it also was a social welfare station. The Black church became the primary source for Blacks in money management and business management. Thus, evangelism in the Black church during the eighteenth and nineteenth centuries produced the one institution that belonged to Blacks and was controlled by Blacks in which they could make their own decisions.[57]

The history of evangelism in the Black church is complex and develops in response to religious, cultural, sociopolitical, and economic factors. From the perspective of Black Christians, Methodist and Baptist, the Civil War and Reconstruction were signs

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[56]Stallings, 22.

[57]Ibid.

of God's displeasure with slavery and God's call for evangelizing the South.[58] Since there was limited access to transportation and harassment from those who did not want changes in southern society, the missionary work was difficult. Former slave owners and many of the White Northerners who moved to the South were determined to maintain the codes and social relationships that were in place before the Civil War. Their attitude meant it was very dangerous for missionaries who traveled beyond the security of Federal soldiers.[59] Even when missionaries did not encounter open hostility, they lacked the resources to keep up the churches. Despite the difficulties faced by the Black church during the Civil War and Reconstruction periods, membership growth increased in the Black church.[60] The recently freed slaves joined the Black churches because they saw symbols of Black independence. Blacks saw membership in these churches as an opportunity to express their new citizenship and their religious convictions. The Black Methodist and Baptist churches provided hope and an opportunity to exercise leadership skills that were denied to them.[61]

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[58]Anthony B. Pinn, *The Black Church in the Post-Civil Rights Era*, (Maryknoll, NY: Orbis Books, 2002), 3.

[59]Ibid.

[60]Ibid, 4.

[61]Ibid.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

The following quote from Charles Swindoll sums up what most Christians believe about the Holy Spirit. In this section, we will realize that the Holy Spirit is crucial to the success of our evangelistic efforts.

> Some preachers and churches have been frightened by charismatic excesses that even a mention of the Spirit spooks them. Others have been so excited by present day Pentecostal experiences that they can't preach or write about anything else. Somewhere between the extremes of fear and fascination lies the fertile ground of Scripture that presents a clear and compelling message about God's Spirit—a message Bible-believing people cannot afford to ignore.[1]--Charles Swindoll

Today, Western churches have so much more than the early church to assist in doing evangelism. The early church had no church buildings, no completed Bibles, no Christian books and tracts, no songwriters, no praise teams and praise dancers. They had no evangelistic teams, no computers with Facebook and Twitter, no seminaries to train ministers, and no tax-exempt status to encourage believers to give. However, they grew disciples. The early church lacked so many of the advantages of today, but they seemed to have an abundance of power in the Holy Spirit. Without the power of the Holy Spirit in the book of Acts, the early church would probably be just another religious sect to become popular, and then fall by the wayside.[2]

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[1]Robert Gromacki, *The Holy Spirit* (Nashville, TN: Word Publishing, 1999), This quote by Charles Swindoll is on the dust cover of the book.

[2]Alvin Reid, *Evangelism Handbook: Biblical, Spiritual, Intentional, Missional* (Nashville, TN: B & H Publishing Group, 2009), 151.

The work of the Holy Spirit has been overlooked and has suffered from neglect throughout the history of the church. There is no scarcity of scriptural teaching on either the Spirit's person or his work. There is an abundance of references to the Holy Spirit, the third person of the Godhead and to His role in the plan of God in the affairs of the church and of the world.[3]

Neglect of the work of the Holy Spirit in ministry can be attributed to several reasons. One of the main reasons is ignorance as it relates to the human response to experiences. The abuse of the doctrine of the Holy Spirit is the result of a faith based on how one feels. Some persons react so strongly to emotionalism that studying about the Spirit is avoided. There are those who emphasize various gifts or attributes of the Spirit to an extreme or they associate certain phenomena with His work.[4]

In the theological foundation chapter, we will address what empowers Christians to do evangelism and become disciples of Jesus Christ. In Luke 24:4, John 14:16, and Acts 1:4 we see where Jesus instructed his disciples to wait in Jerusalem to receive the power to be able to follow the instructions given to the disciples in Matthew 28:20. To be able to carry out those instructions, Jesus tells the disciples and us that we need the power of the Holy Spirit. Therefore, we need the empowerment of the Holy Spirit to carry out ministry, specifically, evangelism and discipleship.

First, we will summarize the doctrine of the Holy Spirit as historically understood by the Christian Church. To do this, we will highlight some of the prominent views on the Holy Spirit during the various periods of church history. Next, in an attempt to show

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[3]Robert P. Lightner, *Handbook of Evangelical Theology: A Historical, Biblical, and Contemporary Survey and Review* (Grand Rapids, MI: Kregel Publications, 1995), 101.

[4]Reid, 152.

the work of the Holy Spirit's relevancy to evangelism, we will explore how the Holy Spirit empowers Christian believers for the work of evangelism.

The Early Church

Augustine (354-430), bishop of Hippo in North Africa, is considered the most influential patristic theologian for the Western tradition.[5] Augustine placed the final touches on the early church's theology of the Holy Spirit. He agreed with those before him that the Spirit is fully God, equal in essence with the Father and the Son and united with them. "The effect of the same substance in Father and Son and the Holy Spirit is, said of each in respect to themselves, is to be taken of them, not in the plural in sum, but in the singular. For as the Father is God, and the Son is God, and the Holy Spirit is God, which no one doubts to be said in respect to substance, yet we do not say that the very supreme Trinity itself is three Gods, but one God."[6] Augustine contends that the Spirit is related personally to the Father and the Son in the following way:

> The Holy Spirit is the Spirit both of the Father and of the Son. But the relationship is not itself apparent in that name, but it is apparent when he is called the gift of the Father and of the Son, because "he proceeds from the Father" (as the Lord says [John 15:26]) and because of what the apostle says, "Now if any man does not have the Spirit Christ, he does not belong to him" [Rom. 8:9].... Therefore, the Holy Spirit is a certain inexpressible communion of the Father and the Son.... In order, therefore, that the communion of both maybe signified from a name, which is suitable to both, the Holy Spirit is called the gift of both.[7]

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[5]F. LeRon Shults and Andrea Hollingsworth, *The Holy Spirit,* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2008), 32.

[6]Gregg R. Allison, *Historical Theology: An Introduction to Christian Doctrine* (Grand Rapids, MI: Zondervan, 2011), 437, in Augustine, *On the Trinity*, 5.8/9, in NPNF1, 3:91.

[7]Ibid., 438, in Augustine, 511/12, in NPNF, 3:93.

Badcock contends that Augustine's views on the Holy Spirit deserve merit because Augustine's position is more consistent in dealing with the question of the doctrine of the Holy Spirit. Augustine's strength in his position is that he is able to develop a pneumatology of love, which is satisfying to the heart and mind. Badcock continues by saying that the Spirit is common to both the Father and the Son, which is Augustine's key to the Doctrine of the Holy Spirit. Also, Augustine concludes that the "Holy Spirit is the bond of love between the Father and the Son, the mutual gift of each to the other, proceeding mainly from the Father, and also from the Son, who receives from the Father all that he is, including the capacity to be co-principle, in his turn, of the Spirit."[8]

The church did not officially endorse Augustine's position on the Holy Spirit until the Third Council of Toledo (Spain) in 589.[9] The bishop of Rome, to officially accept and incorporate the *filioque* phrase in the Nicene Creed, called the Council of Toledo, "the Spirit proceeds from the Father and the Son."[10] Only the Western Church, which today is comprised of the Roman Catholic Church and the Protestant churches, affirmed the double procession of the Spirit. This was written into the later version of the Nicene Creed as: "I believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father and the Son."[11]

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[8]Gary D. Badcock, *Light of Truth and Fire of Love* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1997), 77.

[9]Allison, 438.

[10]F. LeRon Shults and Andrea Hollingsworth, 30.

[11]Allison, 438.

The Middle Ages

The most renowned and influential medieval scholastic theologian was Thomas Aquinas (1225-1274). Aquinas' stance on the Holy Spirit is in line with Augustine. Thomas refigures Augustine's pneumatology in light of his appropriation of the Aristotelian philosophy. Aquinas purports that the orientation of human hope toward the future is conditioned by the presence of the Spirit.[12] "[H]ope of obtaining the arises from the fact that something is moving in the right way towards the end, and drawing close to it....But the Holy Spirit brings one to the, and the Gifts perfect us for obeying and following him" (*ST,* I-II.69.1).[13] Thomas Aquinas contends that believers are enabled to grow in their moral lives toward the ultimate end of the beatific vision of God through the gifts and fruit of the Spirit (ST, I-II.68, 70). His linking the Spirit to final causality also provides Aquinas with a way of highlighting his belief that the Spirit is present in human beings as well as throughout creation, enlivening all things and moving them toward the particular (good) for which they were created.[14]

Aquinas defends the doctrine of the *filioque* and argues that it is necessary for the proper articulation of the mystery of the One God as Father, Son, and Holy Spirit. In Aquinas' explanation of the distinctions he ascribes to, which are not to be taken as "real" in a sense that would divide the divine substance, he builds on and strengthens

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[12]LeRon Shults and Andrea Hollingsworth, 42.

[13]Ibid., 43.

[14]Ibid.

Augustine's position naming of the Spirit as Love and Gift (ST, I.37, 38) and as the bond of love between the Father and the Son (ST, I.36.4, 37.1, 39.8).[15]

Most Western medieval scholastic theologians follow Thomas Aquinas and Augustine's views "in connecting the divine intellect to the Son, and the divine will to the Spirit." On the other hand, William of Ockham (1288-1348) argued that there are no real distinctions between essence, intellect, and will in God. The terms are just "names" used to try to understand our particular experiences. He also concluded that the Trinity is a concept than can only be accepted by faith and not reason. At The end of the fourteenth century, social and religious changes were beginning to surface that would profoundly modify the structure of the ongoing Christian discussion about the nature and work of the Holy Spirit.[16]

The Protestant Reformation

The Reformation did not generate any major changes in the accepted doctrine of the Holy Spirit. However, what we do find are expansions on the previous interpretation. For example, in Martin Luther's thought, we find the idea of the Holy Spirit's "infusion of love" into the heart of the believer. This view is similar to that of Augustine.[17]

In the Middle Ages, the Roman Catholic Church maintained that the saving and sanctifying work of the Holy Spirit was definitively linked to the Roman Catholic Church and it's sacraments. The church also claimed that the Pope was granted infallibility, and

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[15]Shults and Hollingsworth, 43.

[16]Ibid., 44.

[17]Millard J. Erickson, *Christian Theology*, 2nd ed. (Grand Rapids, MI: Baker Academic, 1998), 869.

being that the Pope led the church; it could not err in matters of faith. Martin Luther vigorously challenged this claim. Luther argued that the Roman Catholic Church had abandoned Scripture, and it's truth; therefore, no matter what the Roman Catholic Church claimed it could not be right. Luther's appeal was not only to the Scriptures; he also maintained a balance between the Word of God and the Spirit of God.[18] Here, we see one of Luther's practical views of the Holy Spirit:

> Because God has now permitted his holy gospel to go forth, he deals with us in two ways: First, outwardly and second, inwardly. Outwardly he deals with us through the preached Word, of the gospel, and through the visible signs of baptism and the Lord's Supper. Inwardly he deals with us through the Holy Spirit and faith. But this is always in such a way and in this order that the outward means must precede in the inward means, and the inward means comes after through the outward means. So, then, God has willed that he will not give to anyone the inward gifts [of the Spirit and faith] except through the outward means [of the Word and the sacraments].[19]

So, the Spirit of God carries out ministry in believers through the Word of God. Also, the Spirit of God was essential for understanding the Word of God: "No one can correctly understand God of his Word unless he has received such understanding immediately from the Holy Spirit."[20] Here, we see that Luther linked the Word of God and the Spirit of God.

Luther's theology was also oriented towards salvation in Jesus Christ. Here, he also emphasized the role of the Holy Spirit in this experience. In Luther's *Small Catechism*, Luther appealed to the absolute necessity of the Spirit for salvation:[21]

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[18]Allison, 441.

[19]Allison, 442, in Martin Luther, *Against the Heavenly Prophets in the Matter of Images and Sacraments*, LW, 40:83.

[20]Allison, 442, in *Magnificat*, LW, 21:299.

[21]Allison, 442.

> I believe that I cannot, by my own reason or strength, believe in Jesus Christ my Lord, come to him. But the Holy Spirit has called me through the gospel, enlightened me by his gifts, and sanctified and preserved me in the true faith. In the same way he falls, gathers, enlightens and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the one true faith. In this Christian Church he daily and richly forgives all my sins, and the sins of all believers. And he will raise up me and all the dead at the last day and he will grant eternal life to me and to all who believe in Christ. This most certainly is true.[22]

For Luther, one of the Holy Spirit's primary works was sanctification.

John Calvin

As the Protestant Reformation took shape, several different directions developed. The Scriptures being at the center of debate, several interests and emphases emerged.[23] John Calvin's contribution to the dialogue of the doctrine of the Holy Spirit is in the area of the authority of the Scriptures. The central point of contention is the testimony of the Spirit. He contended that it was not the testimony of the church, or other external evidences, but the inward witness of the Holy Spirit, which is the basis for our belief in the divine nature of the Bible.[24]

Calvin insisted that the testimony or witness of the Holy Spirit is superior to reason. Calvin believed that it is the inward work of the Holy Spirit, which captures the minds of those who hear or read Scripture. In turn, we are certain that it is the Word of God.[25] Calvin reasons that the Gospel is offered to all, "but only those in whom the Spirit

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[22]Allison, 442, in Martin Luther, *Small Catechism*, pt. 2, art. 3, in Schaff, 3:80.

[23]David F. Wells, *God the Evangelist: How the Holy Spirit Works to Bring Men and Women to Faith*, (Grand Rapids, MI: William B. Eerdmans, 1987), 42.

[24]Erickson, 869.

[25] Ibid.

secretly works respond to it. This desire for Christ leads them willingly, into trusting Christ and repenting of their sin.[26]

According to Calvin, the work of the Holy Spirit can be also external. He argues that it is external because the Spirit employs the church, especially its ministry to accomplish the Father's will. In this sense, the Spirit's work is personal, but not individualistic. Calvin also contends that God has established not only the church, but also its ministers. It is through the ministers, as they preach and teach God's Word, that the Lord reveals himself to us.[27]

Calvin, like Luther, insisted the Spirit of God and the Word of God are linked. Calvin explains that this link means "we are to expect nothing more from his [God's] Spirit that he will illumine or minds to perceive the truth of his [Christ's] teachings."[28]

John Wesley (The Early Modern Period)

John Wesley (1703-1791) is significant for this study because he not only laid the theological foundations for Methodism, but also for the Holiness movement and Pentecostalism.[29] One of John Wesley's major themes regarding the Holy Spirit was sanctification. "He spoke of a special work of sanctification, the whole takes place in a moment." This instant work of sanctification was something different than the conversion

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[26]Wells, 43.

[27]Ibid.

[28]Allison, 443.

[29]Donald G. Bloesch, *The Holy Spirit: Works and Gifts*, (Downers Grove, IL: InterVarsity Press, 2000), 125.

occurrence at the beginning of the Christian life. This sanctification experience in the Christian is to be expected and sought for.[30]

Allison informs us that John Wesley's valuable contribution to the doctrine of the Holy Spirit was his teaching on the witness of the Holy Spirit. This teaching provided believers the assurance of their salvation. Based on Romans 8:16, Wesley rendered this explanation: "By the testimony of the Spirit, I mean an inward impression of the soul, by which the Spirit of God immediately and directly witnesses to my spirit, that I am a child of God; that Jesus Christ has loved me, and given himself for me; that all my sins are blotted out, and I, even I am reconciled to God." This witness of the Spirit was Wesley's own experience, not a theoretical notion.[31] Wesley's experience alluded to, was the famous "Aldersgate experience" of 1738, when his heart was "strangely warmed." Wesley interpreted this experience in mainly pneumatological terms and throughout his life "Spirit and "spirituality"–pneumatology and ethics–were closely related.[32]

Wesley was sometimes labeled an "enthusiast," like others who emphasized the witness of the Spirit as much as the revelation of the Word. Wesley represented the fringe that engage the relational and dynamic thought forms that would come to dominate much of the nineteenth century.[33]

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[30]Erickson, 869.

[31]Allison, 445.

[32]Shults and Hollingsworth, 62.

[33]Ibid.

The Modern Period

Karl Barth (1886-1968) addressed the Holy Spirit as being essential for the knowledge of divine revelation.[34] Barth argues that just saying God is revealed through Jesus will not suffice; "there must be some means by which Jesus is recognized as the self-revelation of God." This recognition of revelation of Jesus being the revelation of God constitutes Barth's idea or *revealedness* referred to as *Offenbarsein.*[35] Barth maintained that sinful humanity is incapable of interpretation of divine revelation unaided. Barth is convinced that the interpretation of revelation as revelation is the work of the Spirit. He also maintains "humanity does not become capable of hearing the word of the Lord, and then hear the word; hearing and capacity to hear are given in the one act by the Spirit."[36]

Probably the most important development in the modern era in regard to the doctrine of the Holy Spirit is the development of three movements: Pentecostalism, the charismatic movement, and "third wave" evangelism. At the end of the nineteenth century, the Pentecostal movement began that gave the Holy Spirit a prominent role in theology. It formally began in 1901 in Topeka, Kansas, in Charles Parham's Bible School. During his absence from the school, the students focused on the topic of baptism of the Holy Spirit. They concluded that there is to be a baptism of the Holy Spirit following conversion and new birth, and speaking in tongues is a sign that one has

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[34]Allison, 446.

[35]Allister E. McGrath, *Christian Theology: An Introduction,* 2nd ed. (Blackwell Publishers: Malden, MA, 1997), 308.

[36]Ibid., 308.

received this gift.[37] In a revival, Parham taught that speaking in tongues was the initial evidence that one had been baptized in the Holy Spirit, an experience that should be normative for all Christians.[38]

The real outbreak of Pentecostalism occurred in 1906, in meetings organized by William J. Seymour, a holiness preacher. The meetings were held in a former Methodist church on Azusa Street in Los Angeles, referred to as the Azusa Street Revival. The Pentecostal movement spread throughout the United States and the rest of the world.

"Pentecostalism theology of the baptism of the Holy Spirit accompanied by speaking in tongues (together with the conviction that miraculous spiritual gifts are active in the church today)" not only launched new churches and denominations, but also infiltrated mainline denominations.[39] Initially, the Pentecostal movement was isolated and was found mostly in denominations composed of the lower social economic class. However, in the early 1950's, this began to change. Speaking in tongues, glossolalia began to be practiced in Episcopal, Lutheran, Baptists, Methodists and even Catholic churches, producing the charismatic movement, which drew participants from the middle and upper class.[40] These churches claimed a renewal through coming into contact with Pentecostalism. This renewal was typified by devotion to Jesus Christ and possessing energy for evangelism and missions. With this new phenomenon in the mainline denominations, there was an emphasis on special manifestations of the Holy Spirit,

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[37]Millard J. Erickson, *Introducing Christian Doctrine*, 2nd ed., ed. L. Arnold Hustad (Grand Rapids, MI: Baker Academic, 2001), 281.

[38]Allison, 447.

[39]Ibid.

[40]Erickson, *Christian Doctrine*, 282.

commonly referred to as spiritual gifts or *charismata* of the Spirit.[41] The gifts of the Spirit include word of wisdom, word of knowledge, faith, gifts of healings, workings of miracles, prophecy, distinguishing of spirits, kinds of tongues, and interpretation of tongues, which constitute the nine-fold manifestation of the Holy Spirit[42] cited in I Corinthians 12:4-11.

In the latter part of the twentieth century, a new movement emphasizing the Holy Spirit was added to the Pentecostal and charismatic movements. C. Peter Wagner named the new movement "third wave evangelicalism" because it followed the first wave—Pentecostalism—and the second wave—the charismatic movement.[43] According to Wayne Grudem's description of the third wave evangelicalism, the movement took some of its doctrine of the Spirit from Pentecostal/charismatic theology. The charismatic theology emphasized the continuation of all the spiritual gifts in the church. In addition, the third wave movement made some modifications in accordance with traditional evangelical theology, most noted, that the baptism with the Spirit occurs at conversion.[44]

The Work of the Holy Spirit in Evangelism

In the story of the birth of the church in Acts, according to Wells, we find that Luke's interest is in the Spirit as leader and Lord in the mission of the church.

> Luke highlights the renewal of prophecy through the Spirit (Luke 1:15-17, 41-42, 67; 2:25-28, 36-38; Acts 2:18; 11:27-28; 13:1; 21:4, 10-11); that he continually refers to individuals, from John and Jesus on as "filled with the Spirit" for faithful

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[41]Allison, 447-448.

[42]Allison, 448-449.

[43]Allison, 449.

[44]Ibid.

> and fruitful service (Luke 1:15, 41, 67: 4:1, 14; Acts 2:4; 4:8, 31; 6:3, 10; 7:55; 9:17; 11:24; 13:9; etc.); and that he makes much of the Spirit as a divine gift (Luke 11:13; Acts 2:38; 5:32; 11:17) who gives encouragement, brings joy (Luke 10:21; Acts 13:52), provides guidance and help in decision making (Acts 15:28; 16:6-10), and inspires the ability to witness for Christ with clarity and boldness (Acts 4:31).[45]

Wells points out that Luke's position is that the Holy Spirit is the supreme resource for the church's mission and life. When the Spirit is poured out, then and only then, there will be convincing speech, convicted hearts; only then will the gospel advance and ethical fruit follow, and only through prayer. Wells goes on to expand on these points.

First, the Holy Spirit gives the power in evangelism as he glorifies Christ. This point is made numerous times in the Book of Acts. When Peter preached on Pentecost, Jesus was the focus and the Holy Spirit's conviction was apparent.

> He convicted listeners of sin ("you…put him to death"; Acts 2:23), righteousness ("But God raised him from the dead"; he is "exalted to the right hand of God"; 2:24, 33), and judgment ("The Lord said to my Lord: 'Sit at my right hand until I make your enemies a footstool for your feet'"; 2:34-35). Those who heard were "cut to the heart" (2:37); on that day, three thousand believed.[46]

Also, when Peter healed a crippled beggar, he acknowledged to the witnesses there that the miracle was performed because of Christ, and not through any power of his. When the apostles were filled with he Spirit, they "Spoke the word of God boldly," and it was "with great power" and they "continued to testify to the resurrection of the Lord Jesus" (Acts 4:31, 33). "The Spirit's ministry was to point men and women to Christ, to open their minds and hearts to believe (cf. Acts 16:14) and then to magnify Christ that he could only be acknowledged as Lord (1Cor. 12:3)."[47]

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[45]Wells, *God the Evangelist,* 45.

[46]Ibid.

[47]Ibid., 45-46.

Wells goes on to say that the second role of the Holy Spirit that Luke addresses is that of leading the church and guiding its evangelists in their work. This is noted throughout the Book of Acts. For example, the Spirit led Philip to speak to the Ethiopian eunuch (8:29-39), and sent Peter to Cornelius' house, a Gentile, (10:19). The Spirit also directed the church at Antioch to send out Paul and Barnabas as missionaries (13:2, 4). It was the Spirit who changed their itinerary by sending them to Macedonia instead of going to Asia and Bithynia (16:6-10).[48]

Wells then informs us that Luke's third point is that the blessings, work, and presence of the Holy Spirit are evident only through prayer. The best well organized plans for evangelism will fail if God the Holy Spirit is ignored in the endeavor. On the other hand, the weakest individual can have the opportunity of a blessing if we seek God in prayer. "Let the church pray afresh that Christ's name will be glorified throughout our world as the Holy Spirit does his convicting, illuminating, and magnifying work!"[49]

Robinson informs us that the Apostle John's most sustained teaching about the Holy Spirit is found in the Fourth Gospel John 13-17. On the eve of Jesus' crucifixion and resurrection, Jesus prepares his disciples for life when he will leave them in his bodily form, telling them that he will send the Spirit. Robinson also mentions that John presents the Spirit as the continuing presence of Jesus to guide, strengthen, comfort, and vivify his subsequent followers to come.[50]

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[48]Wells, 46.

[49] Ibid., 47.

[50]Anthony B. Robison, *What's Theology Got To Do With It?: Convictions, Vitality, and the Church* (Herndon, VA: The Alban Institute, 2006), 138.

Erickson states that the work of the Spirit does not stop when one becomes a believer; that there are a number of roles performed by the Holy Spirit, which are outlined in the Gospel of John. However, only three of the roles outlined by Erickson that support this project will be presented. One of the Spirit's roles is that of empowering. Jesus told his disciples, "I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father" (John 14:12 NIV). When the disciples became saddened about his impending departure, Jesus said, "But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you" (John 16:7, NIV).

The key to the disciples' success was not in their own strength and abilities. Jesus told them to wait for the Holy Spirit (Acts 1:4-5), who would give them the power promised to them, the ability to do the things that Jesus predicted, "you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (v.8). This Holy Spirit power enabled the disciples to succeed in their task at the time. That same Holy Spirit power is at work today for any Christian wishing to serve the Lord.[51]

Another role of the Holy Spirit is to indwell and illuminate the believer. "And I will ask the Father, and he will give you another Counselor to be with you forever---the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you" (John 14:16-17, NIV). This verse indicates that the Spirit is able to affect one powerfully because, dwelling within, he can get to the very center of one's thinking and emotions, and lead one into all truth, as

[51]Erickson, 888-889.

Jesus promised. The role of the Spirit is evident in name, the Spirit of Truth, "But when he, the Spirit of truth, comes, he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you" (John 16:13-14, NIV).[52]

The last role of the Spirit that will be highlighted is the Spirit as a teaching role. Jesus reminded the disciples that the Spirit will bring to mind and clarify for them the words that Jesus spoke to them, "But the Counselor, the Holy Spirit whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you" (John 14:26). Jesus also promised "When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me" (John 15:26). This example also alludes to illumination. The ministry of the Holy Spirit was not just for the first generation disciples to enlighten them, but also for today's believers in helping them to understand Scripture and testify about Jesus to the world (John 15:27, NIV).[53]

J. D. Payne's views on what the role of the Holy Spirit is in evangelism will be reviewed. Payne offers seven ways in which the Holy Spirit is involved in evangelism. He describes the first way is power. He expresses that the Spirit of God is omnipotent (all-powerful), and this divine power is revealed throughout the Scriptures. He reiterates, that after Jesus' resurrection, Jesus told the apostles to wait in Jerusalem until they received the Holy Spirit, who would empower them for their ministry of preaching the gospel to the ends of the earth (Acts 1:1-8). The Spirit enabled the church to witness to

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[52]Erickson, 889.

[53]Ibid., 889-890.

the resurrection of Jesus, and the Lord's kingdom was expanded through their testimony, as seen throughout the Book of Acts.[54]

Power. Paul often commented on the power of the Spirit in his letters to the churches in Rome, Ephesus, and Galatia (Romans 15:13, Ephesians 3:16, and Galatians 4:29). This is the power that enables us today to accomplish more for the glory of Christ than we could on our own, "Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever" (Ephesians 3:20).[55]

Guidance. Guidance is another way the Holy Spirit is involved in evangelism. Payne cites that the Holy Spirit guides our steps and interactions with others each day. He gives examples as the Holy Spirit at work providing guidance in the Book of Acts. The Spirit led Philip into the desert to explain the Gospel to the Ethiopian eunuch (Acts 8:26-38). Also, the Spirit guided the missionary team of Barnabas and Paul away from Asia Minor and Bithynia, but toward Philippi to preach and start a church (Acts 16).[56]

Boldness. The Spirit empowers believers with boldness for proclaiming a message that is foolishness to the world. The first church prayed for boldness to evangelize when opposition occurred. The Spirit supplied the power, "And now, Lord, look upon their threats and grant to your servants to continue to speak your word with all boldness . . .' And when they had prayed, the place in which they were gathered together was shaken,

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[54]Jervis D. Payne, *Evangelism: A Biblical Response to Today's Questions* (Colorado Springs, CO: Biblica Publishing, 2011), 73.

[55]Ibid.

[56]Ibid.

and they were all filled with the Holy Spirit and continued to speak the word of God with boldness" (Acts 4:29, 31).[57]

Wisdom. The Spirit filled and spoke through the disciples Peter, John, and Stephen when they were arrested for preaching, also confounding the religious leaders (Acts 4:13; 6:10). These instances were the fulfillments of the teachings of Jesus, "And when they bring you to trial and deliver you over, do not be anxious beforehand what you are to say, but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit" (Mark 13:11).[58]

God's Glory. The Spirit is shown continually working out his will in the world for God's glory from Genesis to Revelation. Payne wants us to realize that the Spirit is at work in the lives of people before they are presented with the good news, and will continue to work with them. When Jesus and his disciples were in Samaria, he told them that as they went out to minister, that sometimes they would reap the harvest of those who had labored before them and planted seeds that grew (John 4:34-38).[59]

Conviction. It is the Holy Spirit and only the Holy Spirit who works through the Gospel to bring people to the realization of their separation from God and the greatness of his grace through Jesus Christ. "Our evangelism is not with persuasive words, but rather the Spirits power" (1 Corinthians 2:4; 1 Thessalonians 1:5; 1 Peter 1:12). The Holy

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[57]Payne, 73, 74.

[58]Ibid., 74.

[59]Ibid.

Spirit convicts people of their sin and convinces them of the righteousness and judgment of God (John 16:8).[60]

Salvation. We must face the fact that we cannot save a person no matter how hard we try. "This glory belongs to the Spirit" (John 3:5-8; Acts 16:14; 1 Corinthians 12:3). Payne reminds us that God loves the unbeliever more than we do. We should make sure "that we never rob God of his job by manipulating or coercing someone to make a false profession of faith in Jesus." God is not lazy, needing us to save someone. Nor will God stand by and be robbed of his glory![61]

The Work of the Holy Spirit in the Believer

The Spirit indwells and seals the believer at conversion. The sealing of the Spirit at salvation is referred to in Ephesians 1:13-14. "The term *seal* implies to the security of the believer in the new covenant relationship with God. The seal also means service for God is expected. The Holy Spirit who seals will also guide us."[62]

What does it mean to be filled for service by the Holy Spirit? Acts 1:8 and 2:4 refers to the believer being filled with power and boldness to witness. Reid explains that whenever a believer was filled, as a result, the believer witnessed.

> When Jesus declared that His followers would receive power after the Holy Spirit had come upon them and that they would be witness, He meant that we could be effective witnesses—but not in our own strength. Effectiveness comes through the power of the Holy Spirit. The key to effective witnessing is not in our technique or our strategy. The key is in the power of the Holy Spirit working within us. The

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[60]Payne, 74.

[61]Ibid., 75.

[62]L. Drummond, *The Word of the Cross* in A. Reid. *Evangelism Handbook,* 153.

> question is, do we really trust the Holy Spirit? Do we believe He will use someone just like us, and are we walking in the confidence?[63]

Being filled with the Spirit also means being controlled by the Spirit. Reid reasons that the question is not how much of the Holy Spirit do we have? But, how much of us does the Holy Spirit have? Are we willing to be yielded to Him?

> Being filled is to be normal, consistent and obvious (Eph 5:18ff.). The word for being "filled" with the Spirit in this passage is *pleroo*. The filling of the Spirit does not refer to a "second blessing" subsequent to salvation. The expression is most often found in Luke and Acts. The term and its derivatives have two main uses. First, being filled with the Spirit refers to the normal, consistent control of the Spirit in the believer's life. This is seen in the Lord Jesus (Luke 4:1), the early deacons (Acts 6), Stephen (Acts 7:55), and Barnabas (Acts 12:24). So the fullness of the Spirit is the expected lifestyle of any believer. After all, Paul reminds us that our bodies are the temple of the Holy Spirit (1 Cor 6:19).[64]

Can you know that you are filled with the Holy Spirit? An ecstatic experience or other phenomena does not count as the filling of the Holy Spirit. Reid also reminds us that Jesus says that the Spirit "will glorify Me, for He will take of what is mine and declare it to you" (John 16:14 NKJV).[65]

Are there hindrances to the filling of the Holy Spirit? Reid says yes in his discourse. He cites Scripture as telling we can grieve the Spirit (Eph 4:30) or quench the Spirit (1 Thess 5:19). We grieve by the act of commission, and we quench the Spirit by the act of omission. He goes on to say that the "Spirit is indeed the *Holy* Spirit, and our sins of omission (quenching) and commission (grieving) can hinder the Spirit's control

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[63]Reid, 154.

[64]Ibid.

[65]Ibid., 155.

our lives."[66] Reid quotes a friend, Kostenberger, who said, "in order to enjoy continued fellowship with the Spirit and with other believers," we are to confess our sins.[67]

The Work of the Holy Spirit in Witnessing

The Holy Spirit is always with us, so we never witness alone. Reid offers several points on how the Holy Spirit aids us.

> He empowers us to witness (Acts 1:8).
> He gives us wisdom (Luke 12:12).
> He gives us boldness (Acts 4:31).
> He helps us in our praying (Rom 8:16).
> He gives us the burning desire to see people saved (Acts 4:29-31).[68]

It can be said that the work of the Holy Spirit can be described as a "net," working through people to lead others to Jesus Christ. God takes the various witness efforts of Christians, guided by the Divine Fisherman, the Holy Spirit, weaves them into a great net. Then, when a new believer comes into the Kingdom, he gets to be a part of the net as well as he goes about sharing the good news.

A deeper appreciation of the person of the Holy Spirit and work of the Holy Spirit is overdue in many of our churches and denominations. For the most part, the Holy Spirit has been overlooked or relegated to the sidelines of the church, and mostly has been associated with churches and denominations that practiced spiritual gifts such as speaking in tongues or euphoric worship experience. However, this view is very limited in the understanding of the Holy Spirit's role, in light of the Scriptures. The Holy Spirit is God at work in the change in and the renewal efforts of congregations, communities,

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[66]Reid, 155.

[67]A. J. Kostenberger, "What Does It Mean to Be Filled with the Spirit? A Biblical Investigation," in Reid, *Evangelism Handbook*, 155.

[68]Ibid., 158.

individuals, and families. The Holy Spirit is at work to renew congregations that are dying. The Holy Spirit is at work to enable Christians to grow in faith and in the Christian life. The Holy Spirit is at work to empower believers to do evangelism.[69] Robert Gromacki believes that:

> Believers must be controlled by the Holy Spirit if we want to have an effective spiritual ministry to others. In our culture, which emphasizes programs and personalities, we need to be yielded to the person of the Spirit. Christ did not begin His ministry until the Spirit came on Him. He served others always under the fullness of the Spirit. We must do likewise. And when we do, we will manifest the moral qualities of the Savior as we seek to impact others with the Word of God.[70]

[69]Robinson,154.

[70]Gromacki, *The Holy Spirit*, 143.

CHAPTER FIVE

THEORETICAL FOUNDATIONS

Alvin Reid reasons that evangelism has declined in the contemporary church due to evangelism being placed in a department or program in the local church or as an occasional activity performed by the believer. He continues by saying our understanding of evangelism is how Scripture is viewed. If the act of evangelization is based on a few passages from the Gospels and the beginning of Acts, evangelism can easily be relegated to the sidelines. However, "if the message of redemption, and the spreading of the message, was central to the whole of Scripture," our approach to evangelism would be different. Our understanding and approach to Scripture impacts the conclusions we draw. "We must give attention to understanding the whole counsel of God's Word, not just an occasional story or memory verse."[1]

Integration of Foundational Work and Practical Ministry

The Bible gives us our authority for evangelism. Even though the Great Commission is in the New Testament, evangelism permeates all of Scripture. The theme of redemption is throughout the Word of God, from beginning to the end. Reid states, "I

[1]Alvin Reid, *Evangelism Handbook: Biblical, Spiritual, Intentional, Missional* (Nashville, TN: B & H Publishing Group, 2009), 47-48.

believe that theme of redemption and the sharing of that theme is a hallmark of the Bible, not a few verses at the end of the Gospels."[2]

Beginning with Genesis 12, we read of God's plan for all nations to be blessed through Abraham. Genesis 12:1-3 begins with God commanding Abraham to "get up and go." This suggests decisive action in sending Abraham out to the unknown. As Abraham obeys, God pronounces a series of blessings that God will bring about, which is referred to as the Abrahamic covenant. "I will make you into a great nation and I will bless you; I will make your name great." (12:2) Timothy Tennent outlines three important themes that should be identified with the Abrahamic covenant. "First, God is the source and initiator of mission." The Abrahamic covenant represents the initiation of God's plan and final goal that of the ultimate gathering and blessing of all nations (Rev. 7:9-10).[3] "Second, the Abrahamic covenant reveals Yahweh as a sending God." When God speaks to Abraham, God begins with the imperative "Go!" Tennent refers to McDaniel in his article, "Mission in the Old Testament," that sending is connected with authority, and with authority, there is a "reluctance to disobey." McDaniels cites the famous example of reluctance is Moses in his commission to lead the Israelites out of Egypt and his hesitance (Exod. 4:13). God usually sends humans to relay God's Word. God sent word through Moses to the Israelites and Pharaoh. "Third, the Abrahamic covenant reveals God's heart for all nations." God's election of Abraham's Israel to be blessed should be seen as the means

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[2]Ibid., 48-49.

[3]Timothy C. Tennent, *Invitation to World Missions: A Trinitarian Missiology for the Twenty-first Century* (Grand Rapids, MI: Kregel Publications, 2010), 107, 110.

by which God would fulfill God's ultimate purpose of blessing all nations and the rejection of other nations.[4]

Alvin Reid, in his discourse of evangelism in the Old Testament, also alludes to Genesis 12. Reid mentions the flood as a picture of evangelism. The ark represented God's desire to save the world. The rainbow was a sign of God's grace. Exodus was also cited as illuminating the gospel truth. "The Exodus event was the great salvific moment in the Old Testament."[5] The covenant at Sinai was where God told the Israelites they were to be a "kingdom of priests" (Exod. 19:6). Priestly duties included interceding on behalf of others, pointing others to God, and teaching the redemption of God to all people. The Book of Exodus contains the Ten Commandments (the Law) "which gave the standard of a holy God." Galatians tells us the law points to the Gospel and grace is apart of the law.[6]

The law showed each new generation of Israelites how to follow Moses' teaching in each new setting of their life.[7] Exodus 18:20 suggest the importance of teaching in the Israelites new community. Moses was to teach the Israelites "statutes and instruction." Moses was to instruct the Israelites in "the way in which they are to go and the things they are to do" as they journey to occupy the Promised Land. Dozeman cites Exodus 19:3 and 20:22 as Moses being commissioned again as a messenger to the Israelites

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[4]Ibid., 111, 112.

[5]Reid, 53.

[6]Ibid., 54.

[7]Trent C. Butler, ed., *Holman Bible Dictionary* (Nashville, TN: Holman Bible Publishers, 1991), 989.

(3:14, 15).[8] Dozeman also points out Moses' role as teacher of covenantal law, noted in Exodus 19:3, which is central to Deuteronomy. In Deuteronomy 4:1, 5, 10, and 14, Moses is repeatedly presented as teaching.[9] Deuteronomy 4:1 begins by God's law being taught by Moses. In Deuteronomy 6:1, Moses reminds the Israelites of the statutes and laws he was charged with, by God to teach them as they cross over to occupy the Promised Land.

Evangelism in the New Testament is addressed in the "Great Commission." Timothy Tennent tells us the "Great Commission" texts refers to a range of texts in the New Testament, not just the Matthew 2:18-20 passage. The commissioning texts to a group of Jesus' disciples are found in all of the Gospels and Acts. The texts are found in Matthew 28:18-20, Mark 16:14-18; Luke 24:44-49; John 20:19-23; and Acts 1:7-8. Tennent says the phrase the "Great Commission" should be used in reference to the texts as a collection. Tennent then reminds us that these texts are post resurrection sayings of what Jesus said at various times and places. This means that Jesus presents the various versions of the "Great Commission" different emphasis, in different places.[10] The "Great Commission" texts including Acts all include language that refers to evangelism:

> good news, gospel (Mark 16:15)
> proclaim (Mark 16:15; Luke 24:47)
> witness (Luke 24:48; Acts 1:8)
> make disciples (Matt. 28:19)[11]

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[8]Thomas B. Dozeman, *Exodus* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2009), 441-442.

[9] Ibid., 441.

[10]Tennent, 129.

[11]Reid, 24.

The main commissioning word "Go" is found in the "Great Commission" pericope, Matt. 28:18-20, which is also in Mark 16:15. In John 20:21, Jesus tells the disciples that he was sent by the Father, and he is sending them. Luke 4:17-21 tells us what the Father has sent Jesus to do. Jesus commissioned his disciples as he was commissioned.

Teaching was one of the components of Jesus' ministry. Some of the references to Jesus' teachings include Matthew 4:23, 5:2, 7:28-29; Mark 1: 21-21, 2:13, 4:1-2; Luke 4:32, 8:2; and John 7:28, and John 8:2.

Jesus' ministry was concerned with helping people understand the nature of God and God's will for their lives. Jesus was a skillful teacher. He used various techniques to help people understand. Some of the techniques Jesus utilized can be summarized as:

> 1. Jesus taught with authority. The crowds were amazed that Jesus spoke so clearly and without ambivalence (Matt. 7:29).
>
> 2. Jesus taught simply. He made His teaching simple so that the common people could understand.
>
> 3. Jesus taught by example. He was a role model. He encouraged His disciples to observe what He did and then imitate it.
>
> 4. Jesus spent time with His disciples. He gave them time to absorb His teaching and time to observe His way of life and ministry. Jesus demonstrated the principle that evangelism is more often caught than taught.[12]

In Matthew 28:19, Jesus commissions the disciples to make disciples and teach them. Acts 2:42 indicates that the disciples taught the new converts. "They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers" (Acts 2:42). Teaching was the means to introduce the new converts to the

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[12]John Mark Terry, *Evangelism: A Concise History* (Nashville, TN: Broadman & Holman Publishers, 1994), 11.

tradition, the tradition to be learned and transmitted. "A baptized church is a studying church."[13]

Why is a historical foundation essential? A historical foundation is important in the study of all aspects of Christianity. It is also important to study the historical foundation of evangelism in order to discover implications for doing evangelism in one's own context. In the book, *Introduction to Theology*, Thomas and Wondra assert that knowing tradition or church history (process and content) is vital for the life of the church. Tradition provides continuity from the origins of the church, across the distances and breaks of time, place, culture, and into the future. Tradition is necessary in that it attempts to define the central elements and message of the Bible. Tradition attempts to distinguish what is essential from what is superfluous in Christian faith and what is true doctrine and false doctrine. Tradition also helps to guide the teaching and pastoral functions of the church. In any period, tradition is the church's attempt to express the Christian faith in the terms of the issues and norms of that period. Therefore, by examining church history in various periods, we can gain insight of what is important, necessary, and lasting, and what is minor, temporary, and marginal, in Christian faith. Past practices, ideas, and approaches may be uncovered that may again be helpful in understanding and conveying God's revelation and fostering the sincerity, faithfulness, and hope of God's people.[14]

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[13]Walter Brueggemann, "Evangelism and Discipleship: The God Who Calls, the God Who Sends," in *The Study of Evangelism: Exploring a Missional Practice of the Church,* eds. Paul W. Chilcote and Laceye C. Warner (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2008), 226-227.

[14]Owen C. Thomas and Ellen K. Wondra, *Introduction to Theology*, 3rd ed. (New York, NY: Morehouse Publishing, 2002), 58.

Gordon Heath asserts that tradition plays a critical role in the life of the church. He goes on to say that tradition connects to the teaching of the apostles, protects us from straying from the apostolic message, and guides us to live as faithful disciples. He asks how can any person or church remain faithful to the apostle message. Gordon then outlines several practical reasons why knowing church history and having a historical foundation is important. One learns from the past, what does and does not work. It provides a different perspective keeping one against being surprised. The past allows us to see things more clearly and ignore some of the negative competing messages.

Church history provides identity. When one knows where their church, denomination, and faith have come from over the past, there is a sense of belonging. Church history aids in understanding contemporary theological dilemmas, which helps with working with various Christian backgrounds. Reading the history of church martyrs and leaders reminds one of what it takes to be a disciple and leader. Knowledge of church history helps church leaders know their tradition and work. It also provides a wealth of resources upon which to draw from. History will show the various ways the work was accomplished, and there have been numerous innovative methods of reaching people for Christ. Church history can also make one more humble and confident in God as we face the trials of discipleship and leadership.[15]

Through the examination of the history of evangelism in this project, we saw that evangelistic efforts spread through Jesus' teachings, demonstrations, and the selection of committed disciples.[16] Paul's ministry emphasized team ministry (Barnabas, Silas, Mark,

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[15]Gordon L. Heath, *Doing Church History: A User-friendly Introduction to Researching the History of Christianity* (Toronto, ON: Clements Publishing, 2008), 20-29.

[16]Terry, *Evangelism*, 12-13.

Timothy, and Luke accompanied Paul on various missionary journeys), and church planting.[17] During the seventeenth century and forward in America, we saw the advent of field preaching, traveling evangelist, small groups, personal witnessing, revivals, and camp meetings which all were methods utilized in evangelistic efforts.

Thomas and Wondra explain that theology is necessary in order to determine what is and is not part of Christian faith. Many times misunderstandings and distortions of the Christian faith develop in the church, and it becomes necessary to distinguish real from false worship, belief, doctrine, and practice.[18] Theology should generate questions, provide evidence and criteria in evaluating possible answers to inquiries, and how to make progress on issues that challenge.[19]

The theological foundation for this project involves fostering understanding of the work of the Holy Spirit in evangelism. Erickson delineates several reasons why the study of the Holy Spirit is significant in the work of evangelism.

> First of all the Holy Spirit is active within the lives of believers; he is resident within us. He is the particular person of the Trinity through whom the entire Triune Godhead currently works in us.
>
> The second reason why the study of the Holy Spirit is especially important is that we live in the period in which the Holy Spirit's work is more prominent than that of the other members of the Trinity. The Father's work was the most conspicuous within the Old Testament period, as was the Son's within the period covered by the Gospels and up to the time of Pentecost on, that is, the period covered by the Book of Acts and the Epistles, and the ensuing periods of church history.
>
> A third reason for the importance of the doctrine of the Holy Spirit is that current culture stresses the experiential, and it is primarily through the Holy Spirit's work

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[17]Ibid., 18-19.

[18]Thomas and Wondra, 9.

[19]William J. Abraham, *The Logic of Evangelism* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1989), 1.

> that we feel God's presence within and the Christian life is given a special tangibility.[20]

Anthony Robinson views theology as:

> wisdom proper to the life of the believer, as a way of construing life and making sense of it, as a foundation for experience. Such theology forms and transforms lives. It forms and informs the growth of human character and moral substance.[21]

Robinson cites a story in Mark 1:21-28 where it is reported that Jesus is "teaching with authority." Robinson states that nowhere in the story is there mention of the content of Jesus' teaching. Instead, the story centers on Jesus casting out demons from a man with an unclean spirit. When the unclean spirit left the man, those who witnessed the miracle asked, "What is this?" "A new teaching with authority" (Matt. 1:27). Robinson speculates that Mark might want his readers to know that when Jesus teaches, "lives are changed and healed, evil is confronted and named, people are set free and empowered." Robinson goes on to say that Mark wants us to know that when Jesus teaches, "it is not just an interesting sideline," when Jesus teaches, "something is at stake." Then Robinson says, "Could this be true, or become true, of the teaching, the theology, of the church? Could it change, even save lives?"[22]

Robinson asserts that theology should enhance the life of the believer and the faith of the church.[23] Robinson goes on to say that theology, Christian creeds, doctrines, and convictions, can serve as wisdom for the life of believers, as a source and resource

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[20]Millard J. Erickson, *Christian Theology*, 2nd ed., (Grand Rapids, MI: Baker Academic, 1998), 22-23.

[21]Anthony B. Robinson, *What's Theology Got to Do with It?: Convictions, Vitality, and the Church* (Herndon, VA: The Alban Institute, 2006), 22.

[22]Robinson, 22.

[23]Ibid., 23.

for forming and sustaining healthy congregations, and at the same time keep pastors, elders, the church and its members faithful and honest.[24] Therefore, the doctrine of the Holy Spirit serves as wisdom for the life of believers, as a source and resource for forming and sustaining healthy congregations, and keep pastors, elders, the church, and its members faithful and honest. Robinson cites theologian Daniel Migliore in explaining problems arise when the Holy Spirit is not given the necessary importance in Christian life and teaching:

> When the work of the Holy Spirit is forgotten or suppressed, the power of God is apt to be understood as distant, hierarchical, and coercive; Christocentric faith deteriorates into Christomonism; the authority of Scripture becomes heteronomous; the church is seen as a rigid power structure in which some members rule over others; and the sacraments degenerate into almost magical rites under the control of a clerical elite.[25]

Jason Vickers informs us that the church should recognize the fact that "the Holy Spirit is free to enable the church faithfully and effectively to carry out its mission through a wide variety of approaches to and locations for ministry."[26] When considering church renewal, Vickers asserts that the quest for church renewal should be a never-ending quest and presents two reasons:

> (1) to discern when, where, and how the Holy Spirit is at work enabling the church to worship the Holy Trinity and to bear witness to the life, death, and resurrection of Jesus Christ; and (2) to discern the ways in which we can best join in that work. In other words, we should be wary of identifying one proposal or one program as the special provenance of the Spirit, as though the Holy Spirit can be confined to one location or one way of doing things.[27]

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[24]Ibid., 23-24.

[25]Daniel Migliore, *Faith Seeking Understanding: An Introduction to Christian Theology* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1991),166, cited in Robinson, 136-137.

[26]Jason E. Vickers, *Minding the Good Ground: A Theology for Church Renewal* (Waco, TX: Baylor University Press, 2011), 70.

[27]Ibid., 71.

In considering ways and approaches of doing things, Vickers "informs us that we have an abundance of resources in and through which the Holy Spirit works to enable" the church to restore, rescue, and renew. We have a wealth of materials through which the Holy Spirit is present and works. We have the canonical Scriptures, the inter-testamental books, the writings of church fathers and mothers, creeds and confessions, and the writings of the great theologians. The Holy Spirit is present and at work through various sacred practices, including prayer, preaching and teaching, worship, baptism and Eucharist, fasting, testimony, anointing, foot-washing, tithing and almsgiving, love feasts, missions and evangelism, confession and absolution, singing hymns, and mediating upon sacred images. Also, the Holy Spirit is present and at work through a range of persons, including the clergy and mature believers, bishops and other persons, charged with episcopal oversight, and a long and highly diverse line of saints. The Holy Spirit has blessed us with a breadth of resources. We need only to rediscover the resources that are at our fingertips and to learn how to use them.[28]

> When we are free to relinquish control and to open ourselves to all that God is doing through prophetic leaders and movement and through the church's established structures, we are free to hold with open hands all that God has given to the church for carrying out God's mission to the world. Most importantly, amid the superabundance of gifts that God gives to the church, we are free to celebrate and to enjoy the one gift that really matters, namely, the transforming presence of the Holy Trinity in the midst of it all.[29]

Now we will investigate the role of practical theology or practical ministry. Gregg Allison states that all of theology, biblical, historical, and systematic theology is a process geared toward practical theology or practical ministry. He goes on to explain that:

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[28]Vickers, 93-95.

[29]Ibid., 71-71.

> Practical theology consists of the communication of the Word of God to churches today through preaching, teaching, discipling, mentoring, counseling, and so forth. Accordingly, what is heard from pulpits, discussed in small group Bible studies, offered in counseling sessions, and the like reflects the wisdom of the church of the past—historical theology.[30]

Thomas and Wondra define practical theology as,

> the study of the practice of the church and its members, including the norms, principles, and visions that guide such practices. This area begins with the
>
> doctrine of the church and asks what the church must do in order to be the church—both what is essential and necessary and what is helpful and edifying. It includes homiletic liturgics, education, pastoral care, and so forth.[31]

David Polk tells us that,

> The aim of practical theology is not only to understand the world but also to change it—and even to be changed in the process. The formation and transformation of persons-in-community, and the environs influenced by them, are very much at the heart of practical theology's fundamental orientation.[32]

Therefore, in light of this discussion, evangelism can be viewed as a form of practical ministry, the process of doing, with a goal of transforming people and ultimately changing the world. Change is a process and the process of evangelism can take many approaches and methods in doing evangelism.

Evangelism Methods

There are a variety of tools and programs available to aid in evangelism and witnessing. In the book, *Evangelism: A Concise History*, John Mark Terry delineates ten "methods" of evangelism that are mentioned in Acts. They include:

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[30]Gregg R. Allison, *Historical Theology: An Introduction to Christian Doctrine* (Grand Rapids, MI: Zondervan, 2011), 33.

[31]Thomas and Wondra, 17.

[32] David Polk, "Practical Theology." in *A New Handbook of Christian Theology,* ed. Donald W. Musser and Joseph L. Price (Nashville, TN: Abingdon Press, 1992), 377.

1. Mass evangelism. When the apostles had the opportunity, they preached the Gospel to the masses. "Peter preached to large crowds in Jerusalem (Acts 2), and Paul preached to a large number at Lystra (Acts 14:8-13).

2. Public preaching. Peter, John, and other apostles preached in the temple on a regular basis. "Paul preached to Agrippa and other high officials in Caesarea and in Rome itself (Acts 26 and 28)."

3. House-to-house witnessing. The followers in Jerusalem proclaimed the good news from house to house. Usually, other members of the household accepted Christ when the head of the household did. Examples of this would be the conversions of Cornelius (Acts 10:23-48) and the Philippian jailor (Acts 16).

4. Evangelistic campaigns. Philip went to Samaria on an evangelistic campaign (Acts 8:5). Philip's efforts were so successful that Peter and John were sent to Samaria to help with the follow-up (Acts 8:14).

5. Personal witnessing. There are many examples in Acts of personal witnessing. Probably the most familiar example is Philip's conversation with the Ethiopian eunuch (Acts 8:26-38). Paul's witness to Sergius Paulus on the island of Cyprus (Acts 13:4-12) is another example. Acts 11:19 tells us that some of the believers from Jerusalem who were scattered due to the persecution, went to Phoenicia, Cyprus, and Antioch "proclaiming" the good news to the Jews about the Lord Jesus.

6. Public debate. This method was used at least once during the New Testament period. "Acts 17:16-17 tells how Paul discussed the good news with philosophers in Athens."

7. Lay evangelism. Probably much of the evangelism was carried out by laypersons that witnessed as they went about their daily activities. "Acts 8:1-4 describes the evangelistic activity of the Christians from Jerusalem who were scattered by persecution."

8. Literary evangelism. No doubt that the four Gospels were written to lead people to faith in Jesus Christ. John stated that this was his purpose in writing his Gospel. "But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name" (John 20:31). Luke also states that this was his purpose in writing the book of Luke (Luke 1:1-4).

9. Church planting. Paul planted churches everywhere he went and stayed long enough to see them established. Then those churches served as mother churches that planted new churches. Evidence of this is noted in 1 Corinthians 1 and 2, 2 Corinthians 2:1, Ephesians 1, Philippians 1, and other books written by Paul.

10. Home Bible studies. The early church met mostly in homes since there were no church buildings. "Paul used the evangelistic home Bible study effectively in Ephesus to start the church there" (Acts 20:20).[33]

In the *Evangelism Handbook*, Alvin Reid discusses four types of evangelism methods: personal evangelism, church evangelism, worship evangelism, and mass evangelism.

1. Personal Evangelism. Personal evangelism involves witnessing to others. Reid tells us there are basically two approaches to personal evangelism: the formal approach such as the exchange between Jesus and Nicodemus (John 3) and the informal approach noted in Jesus' exchange with the Samaritan woman (John 4) and with Zacchaeus (Luke 19).[34]

The Contagious Christian model by Bill Hybels and Mark Mittelberg is a personalized approach to relational evangelism. Hybels and Mittelberg believe that communicating one's faith should be a natural and comfortable exchange. The program emphasizes 1) discovering one's own evangelistic style, 2) developing a contagious Christian character, 3) building spiritually strategic relationships, 4) learning to direct conversations toward matters of faith, and 5) sharing biblical truths in everyday language.[35]

The Evangelism Explosion (E.E.) model is another example of a personal evangelism model. D. James Kennedy devised the E.E. model that emphasizes the importance of the laity in evangelism. The E.E. model is a type of mobilization and

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[33]John Mark Terry, *Evangelism: A Concise History* (Nashville, TN: Broadman & Holman Publishers, 1994), 24-26.

[34]A. Reid, 257.

[35]Bill Hybels and Mark Mittelberg, *Becoming a Contagious Christian* (Grand Rapids, MI: Zondervan, 1994), back cover.

recruitment that will ensure an ongoing ministry of lay evangelism.[36] The E.E. model is based on four biblical principals: 1) that every Christian is a witness, 2) pastors must equip their laypeople, 3) there should be on-the-job training, and 4) training soul-winners is more important.[37] The model also emphasizes the recruitment of workers, training evangelists, the power of the Holy Spirit in evangelism, how to use persuasion, identifying prospects, presenting the Gospel, preserving the fruit (follow-up), and multiplying the results.[38]

2. Church Evangelism. Church evangelism is associated with church growth. Reid states, "The local church is God's plan to reach the world." Also, "evangelism is essential to the church because the church will cease to exist without evangelism."[39]

In the book, *Habits of Highly Effective Churches*, George Barna asserts that highly effective churches exhibit passion about evangelism and takes advantage of every reasonable opportunity that is available to evangelize. Highly effective churches understand that "humans do not convert believers, only the Holy Spirit."[40]
Barna delineates several characteristics that highly effective churches exhibit in their evangelistic church efforts:

> To maximize the probability of a nonbeliever accepting Christ, highly effective churches teach that the foundation of viable evangelism is relationships.

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[36]D. James Kennedy, *Evangelism Explosion*, 4th ed. (Carol Stream, IL: Tyndale House Publishers, 1996), 1.

[37]Ibid., 2-6.

[38]Ibid., 7-18.

[39]Reid., 288.

[40]George Barna, *Habits of Highly Effective Churches* (Ventura, CA: Regal Books, 1999), 115.

> To facilitate the networking and evangelistic efforts of congregants, highly effective churches do everything they can to support their people. First, they provide low-key, seeker friendly events that congregants can unashamedly attend with non-Christian friends, such as events ranging from "Friends Day to family outings." Second, these churches provide evangelistic training for all who are interested in being more effective in sharing their faith. Third, these churches make resources available to the congregation regarding evangelism.
>
> Highly effective churches increase the odds of successful evangelism by helping believers match their evangelistic style to the nature of the person they are seeking to influence. Effective churches are able to help congregations understand the different types of non-Christians they will encounter and how to "read" them for evangelistic purposes.
>
> Highly effective churches devote most of their evangelistic resources to reaching kids.
>
> The most essential element behind the evangelistic success of these churches is their insistence that evangelism be inextricably married to discipleship. Conversion to Christianity is not just seen as merely a decision, but the evangelistic efforts is to see new believers grow in Christ.
>
> Barna concludes by reiterating that highly effective churches are relational. These churches recognize that we do not have the ability to convert a person; only the Holy Spirit can transform an individual. [41]

Reid cites Rick Warren's church, Saddleback Community Church, as an example of church evangelism built on the principle of church growth. In his book, *The Purpose Driven Church*, Pastor Warren describes five purposes of the church that are based on biblical principles: "worship, ministry, evangelism, fellowship, and discipleship."[42] In Warren's discussion of the churches purpose of evangelism, Warren states that, "It is every Christian's responsibility to share the Good News wherever we go."[43] He goes on to say that, "As long as there is one person in the world who does not know Christ, the

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[41]Ibid., 115-123.

[42]Rick Warren, *The Purpose Driven Church* (Grand Rapids, MI: Zondervan, 1995), 103-106.

[43]Ibid., 104.

church has a mandate to keep growing. Growth is not optional; it is commanded by Jesus."[44]

3. Worship Evangelism. Worship evangelism focuses on exalting God and the celebration of the risen Lord, the worship is God centered with a biblical emphasis.[45] When worship services welcome the unsaved, God can have an evangelistic impact. When changed believers honor God with their lives, not only do they glorify God, but also they draw the attention of unbelievers.[46] Sally Morgenthaler wonders how evangelism takes place in a "fully worshipped" service. She says, "It happens in two ways: first, as unbelievers hear the truth about God (through worship songs, prayers, communion, baptism, scripture [preaching!], testimonies, dramas, and so on); and second—and more importantly—as they observe the real relationship between worshipers and God."[47] This is noted in Psalm 126 and the Book of Acts.[48]

4. Mass Evangelism. Mass evangelism is preaching the Gospel to a group, which is noted throughout the New Testament. "Mass evangelism reminds believers that people are lost and must be reached." Two essential elements in mass evangelism are evangelistic preaching, which is comprised of effective expository preaching,[49] and the

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[44]Ibid., 105.

[45]Reid, 314.

[46]Ibid., 325.

[47]Sally Morgenthaler, *Worship Evangelism: Inviting Unbelievers into the Presence of God* (Grand Rapids, MI: Zondervan, 1995), 88.

[48]Reid, 329.

[49]Ibid., 337.

public invitation. Reid emphasizes that when the Word of God is preached, a response is necessary calling people to salvation.[50]

We can look to several notable evangelists as examples of the mass evangelism approach. First, Jesus preached to thousands as noted in Scripture, Matthew 4:25, Mark 2:13, and Luke 5:1 are just a few verses that point out Jesus preached and taught to multitudes. Scripture also tells us that Peter and Paul preached to crowds of people. John Wesley is noted as preaching to crowds in open fields.[51] Charles Finney known as the "father of evangelism" introduced new approaches to revivals.[52] However, the most notable example of mass evangelism is the Billy Graham crusade, in which Graham has his revival meetings in large arenas.[53]

In the book entitled, *Prayer Evangelism*, Ed Silvoso reminds us that we must equip ourselves with one of the most important tools that makes evangelism possible, prayer evangelism. Silvoso quotes Beverly Jaime, whom he notes as an associate pastor in California, as saying prayer evangelism is "talking to God about our neighbors before we talk to our neighbors about God."[54] Silvoso credits this definition of prayer evangelism for helping thousands of Christians to share the Gospel.

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[50]Reid, 340.

[51]Robert G. Tuttle Jr., *The Story of Evangelism: A History of the Witness To The Gospel* (Nashville, TN: Abingdon Press, 2006), 285.

[52]Reid, 114.

[53]Tuttle, 399.

[54]Ed Silvoso, *Prayer Evangelism* (Ventura, CA: Regal Books, 2000), 35.

Silvoso contends that the biblical principle of evangelism found in Luke 10:5-9 helped change his outlook on evangelism. Silvoso asserts that this is the only passage in the Gospels where Jesus gives a method for evangelism.[55] Luke 10:5, 8, 9 RSV reads:

> [5]Whatever house you enter, first say, "Peace to this house!" [6]And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you...[8]Whenever you enter a town and its people welcome you, eat what is set before you; [9]cure the sick who are there, and say to them, "The kingdom of God has come near to you."

Silvoso says that Jesus tells us to do the following four things when we witness to the lost found in the previous passage:

1. Speak peace to them.
2. Fellowship with them.
3. Take care of their needs.
4. Proclaim the good news.[56]

In order to embark on statistically successful evangelism, the people in the church need to pray, "for the church to become more effective in its witness will take nothing less than a movement of the Holy Spirit."[57] Church people need to be able to communicate their faith experiences, and think about those outside the church. To do this, the church must be motivated, and motivation leads to action. Martha Grace Reese labels this process "pre-evangelism." Reese's Unbinding the Gospel Series emphasizes a year of motivation strategies ("pre-evangelism") and a year of invitation (faith sharing) for local churches.[58]

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[55]Ibid., 37.

[56]Ibid.

[57]Reid, 299.

[58]Martha Grace Reese, *Unbinding the Gospel: Real Life Evangelism,* 2nd ed. (St. Louis, MO: Chalice Press, 2008), advertisement page.

Norman Geisler and David Geisler state in their book *Conversational Evangelism*, that there is a need for new models of evangelism. Society has changed, and evangelistic models of the sixties and seventies are not effective in today's culture. They believe a paradigm shift is needed for three reasons. First, the Gospel message has become less important, and people have become less and less interested. Second, the world we live in has changed in ways that often create barriers to the Gospel. Religious skepticism, indifference, and rejection of the truth have become prevalent. Third, those who believe in an absolute truth are scrutinized and their views for the most part have become scrutinized as well. When considering these factors, it is recognized that evangelism is more difficult than ever.[59] The Geislers also support a "pre-evangelistic" approach or training in what they refer to as conversational evangelism. Furthermore, they define pre-evangelism as tilling the soil of people's minds and hearts to help them be more willing to listen to the truth (1 Corinthians 3:6). The Geislers continue in saying "that once we understand the times in which we live, we will make evangelism an essential part of the evangelism training in our churches, seminaries, and mission organizations to more effectively reach people for Christ in the next millennium."[60]

The "Great Commission" text, found in the New Testament, Matthew 28:16-20, encompasses the primary biblical model of evangelism.[61] Jesus left a model of evangelism for his disciples to continue making disciples. The word *evangelism* comes from the Greek word for "good" and "messenger." Thus, evangelism involves bringing

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[59]Norman Geisler and David Geisler, *Conversational Evangelism* (Eugene, OR: Harvest House Publishers, 2009), 17-22.

[60]Ibid., 22.

[61]Frances S. Adeney, *Graceful Evangelism: Christian Witness In A Complex World* (Grand Rapids, MI: Baker Academic, 2010), 17.

good news of Christ, baptizing, and then teaching people to obey what Jesus taught the disciples (Matt. 28:20). Biblically, we find evangelism lived out by Moses, Jesus, and Paul as they taught and preached to thousands as well as to one individual. Historically, in the United States, we have seen evangelism spread through the means of camp meetings, revivals, church plants, and crusades. Theological implications have been documented in the theology of the Holy Spirit. Thom Rainer cites research that reveal only 41% of Americans attend a weekend church service and the rest are unchurched.[62] This statistic substantiates that there is a need for continuous evangelism. The only help in this effort is the Holy Spirit (John 14: 26). On a single occasion, the Holy Spirit moved to where three thousand were added to the New Testament church (Acts 2:41). The Holy Spirit is here in the contemporary church to guide and lead in our evangelistic efforts. The Holy Spirit precedes the Gospel witness and at the same time, the Holy Spirit works in the life of the lost to convict them and draw them to the message of Jesus.[63]

Frances Adeney contends that, "The evangelism that springs from the Great Commission is not a narrow proclamation but a full-orbed work of mission through mission of the church." Adeney then points out that the Great Commission model is in use today as we tell the good news through the liturgy, teaching the Gospel in Sunday School, through the young people's discipleship activities and classes, and modeling Godly values in the community. Adeney asserts that as we understand the dimension of

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[62]Thom S. Rainer, *Surprising Insights From the Unchurched and Proven Ways to Reach Them* (Grand Rapids, MI: Zondervan, 2001), 33.

[63]Will McRaney, Jr., *The Art of Personal Evangelism: Sharing Jesus In A Changing Culture* (Nashville, TN: B & H Publishing Group, 2003), 28-30.

evangelism in the Great Commission, we begin to see that congregations are doing more evangelism than is realized.[64]

Adeney cites examples of how the Great Commission model is utilized in the contemporary church. William Abraham, in his book *The Logic of Evangelism,* encourages churches to strengthen their role in making disciples. Those roles are from preaching the Gospel, to baptism, to nurturing the life of faith, to telling the good news through liturgy. Abraham views those activities of the church as a sample of the kingdom of God on earth.[65]

The Billy Graham Crusade is another example presented by Adeney. The first step, after hearing the sermon and call to come to Jesus "just as I am," does not stand alone. Those who responded to the call of Jesus to a new life at the Billy Graham Crusade were counseled by local pastors and taken into a church to be discipled (Muck and Adeney, 2009, 201).[66]

The State of the Art in This Ministry Project

This section will discuss two of the state of the art trends in evangelism relevant to this project in introducing Jesus and the message of salvation to people we know and do not know. The two trends that will be discussed are Internet evangelism and a missional view of evangelism. Internet evangelism, also referred to as cyber evangelism, net evangelism, and E-vangelism, is essentially communicating the Gospel on the

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[64]Adeney, 19.

[65]Abraham, 138-139.

[66]Terry Muck and Frances S. Adeney, *Christianity Encountering World Religions: The Practice of Mission in the Twenty-first Century* (Grand Rapids, MI: Baker Academic, 2009), 2001.

Internet. In describing missional, Alvin Reid states, "evangelism means to share the good news of Jesus Christ to a lost person. He continues, missions means getting to know a people and their culture to be more effective in sharing Christ. Missional then means if you live in the West, you take on the posture of a missionary."[67]

The purpose of the ministry project was to educate the parishioners of St. Paul AME Church in Cedarville, Ohio about evangelism. This was accomplished by presenting a sermon series based on biblical principles utilizing didactic preaching during Sunday Worship services. The information about evangelism was imparted orally face-to-face at church, as are 99% of the other ministries at St. Paul. Recently St. Paul joined the digital age of technology on a limited basis. Currently, St. Paul utilizes email, texting, Facebook, YouTube, Pandora Radio, and PowerPoint to disseminate information about the church, Bible lessons, prayers, and devotionals. These endeavors are only the tip of the technology iceberg. In this contemporary age of technology, the utilization of technology and the Internet are part of the state of art trends in evangelism as it relates to knowing about and practicing evangelism.

Cyber Evangelism

> The current Internet age has enabled churches to add on the use of the Web to their list of evangelism tools. In other words, churches and evangelists are beginning to shift from traditional evangelism to 'cyber evangelism.' The reason for this is that the Internet is a powerful communication and evangelist tool.[68]

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[67]Alvin Reid, *Evangelism Handbook: Biblical, Spiritual, Intentional, Missional* (Nashville, TN: B & H Publishing Group, 2009), 6.

[68]Esther Ogbonda, *Cyber Evangelism* (United Kingdom: Pneuma Springs Publishing, 2005) 31.

The Internet entered our culture in 1994 with the incredible creation of the World Wide Web and the Mosaic web browser. Soon, Christians began sharing their faith in cyberspace, producing what is referred to as Internet evangelism and cyber missions.[69] John Edmiston reports in 2010, "there are 1.7 billion Internet users, and another 3 billion active Internet users are expected to be added in the next five years or so." Soon as cell phones and smartphones become cheaper, and devices such as netbooks and e-readers increase, the developing world will be online. Edmiston calculated that within five years, half the globe will be online, and within fifteen years, the Internet will be almost universal.[70]

Edmiston acknowledges that the changes by the Internet are qualitative as well as quantitative. Christian ministry as we know it is being altered by the Internet. The Internet has brought with it new possibilities for relationship, connectivity, and information delivery. Edmiston cites how ministry is being impacted in ten areas due to the Internet. The following is a brief synopsis of each of the ten areas:

> 1. Information: The Internet is bringing an enormous amount of timely strategic information into the hands of even the smallest church or mission agency. This is allowing us to see the big picture better than before and even to drill down to the small details that affect how we implement our evangelism strategies.
>
> 2. Ratiocination: People "think aloud" in cyberspace. People do their own thinking increasingly online through sources as Wikipedia, out-of-copyright commentaries, and through browsing various websites, e-groups, and postings on social networks. Those ministries who wish to influence opinion need to start doing so in cyberspace because that is where Christian opinion is largely now being shaped.

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[69]John Edmiston, "The Internet Missionary Society of 2020," accessed June 14, 2014. http://cybermission.org/articles/missions_ 2020.pdf.

[70]John Edmiston, "How The Internet Is Changing Evangelism And Missions," accessed June 13, 2014. http://cybermission.org/articles/Internet_missions_andEvangelism.pdf.

3. Exploration: People do their private, personal, and controversial thinking online. About a quarter of all Internet users make regular queries about religious matters. They are exploring their own and other faiths. The Church needs to have an evangelistic, apologetic, and missionary presence in this new global marketplace of ideas.

4. Collaboration: The Internet is facilitating collaboration across denominational boundaries, and across national borders. People are now partnering with like-minded specialists in their area of interest rather than with people who totally agree with their formal belief.

5. Validation: People use the Internet to check things out. Churches and organizations that are easy to validate online have a huge competitive advantage. This includes having a clear statement of faith and making your ethos, programs, times of meetings, address, contact information, operating principles and finances clear and above board to the honest online enquirer.

6. Allocation of Resources: The Internet is allowing donors, foundations, and churches to efficiently assess projects and receive applications for funding across national boundaries.

7. Proclamation: The Gospel is being proclaimed on websites, in chat rooms, on YouTube, on cellphones and on numerous Internet-connected devices. Many churches and organizations use the Internet as an augmentation of existing outreach strategies. The Internet is an economical means of proclamation and Internet missionaries do not need visas!

8. Education: Online education has been a huge success and has revitalized TEE (Theological Education by Extension) and distance education.

9. Mobilization: The Internet facilitates making the connections and the imparting of the information and motivation necessary for effective mobilization of pastors, evangelists, and missionaries into the global harvest. A ministry without an online presence will soon find it very challenging to gain new recruits since for many people the ministry simply will "not exist".

10. Multiplication: The Internet brings leverage to networks and enables contacts to be made for the multiplication of house and cell churches, church-planting movements and small TEE based bible colleges that are resourced via an Internet-based curriculum.[71]

With the rise of technology, the average user can create sophisticated content to

[71]Edmiston, "How The Internet Is Changing Evangelism And Missions."

share in videos, audios, and text presentations of the Gospel. Proclamation will reach many new believers as they enthusiastically share their testimonies and experiences of Christ. The increased use of video conferencing becomes commonplace, believers will naturally come together into small groups and virtual churches online. Revolutionized technology allows for inexpensive large-scale teaching and learning opportunities and simultaneously being translated into several different languages. Pastors and church leaders can be trained without leaving their ministry context. Non-literates will be able to use technology and benefit from it with the vanguard of touch interfaces with symbols, voice recognition, and improved interface usability.[72]

The utilization of technology to proclaim and inform needs to be matched with the power of the local church to evangelize and disciple believers into mature believers. Hopefully, technology can be viewed as a tool that will augment the process of discipleship and free many Christian workers to focus on being mentors.[73]

Regardless of how the Internet is being utilized in ministry, Jesus' commission to the church remains the same through the ages, whether we are online or not. Christ calls believers to "make disciples of all nations" (Matt. 28:19 $_{NRVS}$). After more than two thousand years of Christian outreach, believers have the opportunity to reach out to others in a new way, via the Internet.[74] Andrew Careaga points out that through online witnessing Christians have an opportunity to continue practicing their New Testament roots of evangelism without leaving the house. Evangelism can be accomplished by

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[72]Edmiston, "The Internet Missionary Society of 2020."

[73]Ibid.

[74]Andrew Careaga, *eMinistry: Connecting with the Net Generation* (Grand Rapids, MI: Kregel Publications, 2001), 150.

meeting real people a few at a time and establishing meaningful, personal relationships with them. Careaga reminds us that building relationships is the New Testament model for evangelism, and this approach resonates more with some people, especially the Net Generation. Their desire to have a personal connection presents a tremendous opportunity to introduce the Net Generation to the community of faith.[75]

In Careagas's book on e-ministry, there is a section titled "Approaches to Net Evangelism." Here, he summarizes three approaches to personal evangelism delineated by Christian author Joe Aldrich: proclamational (preaching the gospel), confrontational/instrusional (going on "sorties" into enemy territory, for instance bars; going door-to-door; or passing out tracts), and incarnational/relational (the "lifestyle" approach to evangelism). Although, all three approaches are used effectively to win nonbelievers to Christ, Careaga believes that most of us are best suited to adopt the lifestyle approach. He goes on to say that lifestyle works just as well on the Internet as it does at school or in the workplace.[76]

Careaga reminds us that in cyberspace, the written word is powerful. People are mainly judged on their ability to argue persuasively than on their appearance. However, lifestyle evangelism stresses witnessing through relationships and letting our lifestyles be the "Word incarnate."[77]

A believer who practices lifestyle evangelism allows people to see how God works in their lives. The challenge in cyberspace is to let the people on the Internet see

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[75]Ibid., 151.

[76]Ibid.

[77]Careaga, 151.

the works of a Christian lifestyle guide them to God. Because our lives revealed on the Internet are "virtual" lives, we face new challenges in witnessing with our lifestyles online. Careaga says these challenges can be overcome if the proper approach and understanding the culture in which we are called to witness.[78]

Careaga's word concerning lifestyle evangelism on the Internet can be summed up in the following paragraph:

> We are called to build relationships with nonbelievers, work to develop those relationships into friendships, create a level of trust with these nonbelieving friends, and then present the gospel message to them at the appropriate time. It's a time-tested, God-inspired method that works on the job, in the home, with family members, friends, and with acquaintances. It also works in the world of cyberspace.[79]

Even though, there are many positives in utilizing the Internet for evangelism, some Christians are hesitant in utilizing the Internet, and instead focus on the negatives. Those Christians believe the Internet is secular and does not belong in the church. They point to news stories about how the Internet is being used for criminal activity. For example, there are warnings about the various pornographic sites, and men using the Internet to lure teenagers into sexual misconduct. However, much of the fear is fueled by misinformation from family, friends, and the media.[80]

The Internet makes available an extensive range of information that is beneficial, but this availability also creates issues. For instance, sometimes it is difficult to know what you will get when you click on a link. Since the Internet is an inexpensive tool, one has the freedom of putting up anything on their Web site.

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[78]Ibid., 154.

[79]Ibid., 151.

[80]Aubrey Malphurs and Michael Malphurs, *Church Next: Using the Internet to Maximize Your Ministry* (Grand Rapids, MI: Kregel Publications, 2003), 124-125.

Another problem on the Web is the similar addresses of sites. A system recognizes the various sites by the last three letters in their name, but the guidelines for the system are not always adhered to. The last letters, .com are for commercial use, .net for network systems, .gov for governmental sites, and .org is used for nonprofit organizations. A prime example is the White House Web address. The official address for the White House ends in .gov, but other sites can use the name "Whitehouse" and end with .com, .net, or .org.[81]

Elena Larsen reported in 2001, that nearly 50% of 'religion surfers' reported an improvement in their spiritual life, and even more reported that church related Web activities improved their congregational life.[82] Those Christians who are skeptical of the Internet can no longer ignore the Net as a resource for evangelism. Only by education and understanding can the apprehension about the Web be eased. The Internet has an enormous impact on society, and the Net is rarely mentioned during services or programs. Congregations could be educated about the positives and negatives about the Internet and learn by example by the church implementing an Internet strategy. Churches then can begin to change the minds of doubters and fulfill the Great Commission of Jesus Christ.[83]

Aubrey Malphurs and Michael Malphurs in their book, *Church Next*, describe an Evangelism-Based eMinistry. They point out that an Evangelism-based eMinistry is mainly for seekers and the unbelievers. Evangelism-based eMinistry is important in

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[81]Ibid., 125-126.

[82]Ibid., 107.

[83]Ibid., 126.

providing evangelistic Bible teaching, plans of salvation question and answer forums, and contact information. They report that many seekers usually visit a church's Web site before visiting the church, because of fear that the Web can help alleviate. Most religious Web surfers visit sites to find information about other religions more so than their own.[84]

Malphurs believes Internet Ministry can be instrumental in bringing people to Christ. EMinistry can be done through tracts that have their address and other pertinent information printed on the tract. Some churches use Web sites with a plan of salvation that the seeker can go through. Malphurs sites Careaga's research stating that many teens relate to this type of evangelism. Teens that participate in online discussion groups view them as a way the mandate to evangelize and make disciples can be fulfilled. Malphurs suggests that when teens and other groups in the church use eMinistry, more of the church's resources are utilized, and more people are reached as the church enters the Information Age.[85] "Unifying our knowledge of Scripture and the strength of Christ's workers with Internet ministry is a powerful way to touch those who seemed unreachable and lead them to Him."[86]

Esther Ogbonda stated in her book, *Cyber Evangelism*, that evangelizing on the Web has been a fast and efficient way to reach the world with the Gospel and fulfilling the Scriptures before the Second Coming. Ogbonda cites Angellides 1977, as saying that the Web is having a serious influence on evangelism because of low costs and easy access by users.[87]

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[84]Malphurs, 134.

[85]Ibid., 134-135.

[86]Ibid., 135.

[87]Ogbonda, 33-34.

Ogbonda argues several advantages and disadvantages associated in utilizing the Internet for evangelism. For the advantages, Ogbonda cites an increase in converts, a wider coverage in reaching more people, a greater exposure utilizing the radio log and television, a savings in operating costs, the availability of the Bible in many languages with the many translation software packages, the freedom of speech in the Internet's unlimited access, multimedia education and distance learning, the Cyber Churches that braek down geographical barriers, and the chat rooms that provide for personal encounters.[88]

Ogbonda goes on to discuss several issues arising from utilizing the Internet for evangelism. The issues are data security, the lack of information control with a wide variety of good and bad information, the lack of social bonding in experiencing mutual fellowship and affection for one another, and the inability to fulfill scriptural commands as in Mark 16:15-16 and Matthew 28:19-20, when it says new believers should be baptized.[89]

As with anything else, there are positives and negatives. Certainly, individuals use the Internet in evil ways that are a detrimental to lives. However, in light of the vast utilization of the Web, it can be one of the most effective tools for evangelism in fulfilling the Great Commission.[90]

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[88]Ibid., 34-45.

[89]Ibid., 45-49.

[90]Malphurs, 127.

A Missional Approach to Evangelism

A missional interpretation of evangelism is being embraced as a way of conceptualizing evangelism. In this light, Alvin Reid describes evangelism as "means to share the good news of Jesus Christ to a lost person." He then describes missional as those persons taking on the "posture of a missionary." Reid states that the missional shift is helpful in believers seeing the importance of living Great Commission lives all day everyday. Reid goes on to say that a missional church does as much outside the church walls, as inside the church walls. Missional believers think of themselves going out in the world as ambassadors for Christ. Believers see themselves as missionaries in the world, sharing Christ and living out their Christian calling in all areas of their life.[91] Reid points out that Christians must rethink their understanding and practice evangelism, thus calling for a missional approach to evangelism. In addition to attractional-based evangelism methods, missional approaches should be included such as being incarnational, being involved and becoming apart of the community. In this process of being missional, the church exemplifies the life of Christ in the community.[92]

Reid then describes the missional/relational witness. Reid acknowledges that we were created to worship. From that worship, we proclaim the good news about Jesus so others can become apart of the crusade. The goal of growth in Christ is to become a Christ-follower every second of the day. The Christ-follower shares the Gospel because it is his or her nature instead of an assignment.[93]

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[91]Reid, 6.

[92]Ibid., 10.

[93]Ibid., 283.

A missional witness is one who witnesses in the context of his or her lifestyle with people we know and have a relationship with. Being missional means that there will probably be times when one will not talk about Christ to the other person, but is always willing to exhibit a changed life.[94] Missional witness means we will form relationships with unbelievers to lead them to Christ. At times, we will learn to appreciate their interests and cultural differences.[95]

Timothy Tennent shares his insights on the term *missional* by examining what the word *mission* refers to. He emphasizes that *mission* is all "about God, it is about God's redemptive purposes and initiatives in the world, quite apart from any actions or tasks or strategies or initiatives the church may undertake." In other words, "*mission* is far more about God and *who He is* than about *us* and *what we do*."[96]

Tennent explains that the word *mission* is new and at the same time, not new. In 1952, at the International Missionary Conference in Willengen, Germany, a new model of mission was proposed that God's redemptive action in the world precedes the church. Thus, meaning that God is the foundation for all mission activity, and the church should not consider itself the basis for mission work. Ultimately, the phrase *missio Dei*, meaning "the mission of God," was used to conceptualize this view. Tennent asserts that the twentieth-century church appeared to be in agreement with the concept, but had difficulty in the application of the concept, how it is understood and practiced.[97] He also affirms

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[94]Ibid.

[95]Ibid., 284.

[96]Timothy C. Tennent, *Invitation to World Missions: A Trinitarian Missiology for the Twenty-first Century* (Grand Rapids, MI: Kregel Publications, 2010), 54.

[97]Tennent, 55.

that all mission activity should be God-centered and at the same time church-focused. He goes on to say, even though some Christians are aware that missions flow from "God's heart and God's initiative, we remain quite busy with human initiatives, high-powered strategies, and endless missional tasks." Tennent concludes that missions are made possible only at God's invitation and the title of his book, *Invitation to World Missions*, refers to God's gracious invitation to the church to participate in His mission in the world.[98]

Christopher Wright offers his definition of missions, saying that he is dissatisfied with the use of the word *mission* or *missions*. He notes that mission is mainly used in conjunction with various kinds of human endeavors. Wright concurs with the active Christian engagement in missions, but argues for the priority of God's mission. He says mission, (if biblically informed and validated) "means our committed participation as God's people, at God's invitation and command, in God's own mission within the history of God's world for the redemption of God's creation." He says essentially, our mission flows from and participates in the mission of God.[99] Wright is also in disagreement in referring only to mission as being sent or sending. He suggests that if mission is understood only as "sending," relevant resources of the many aspects of biblical teaching that may affect the understanding of God's mission and the practice of our own mission might be excluded.[100] Wright denotes the meaning of missional as "something that is related to or characterized by mission, or has the qualities, attributes or dynamics of

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[98]Ibid., 59.

[99]Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove, IL: IVP Academic, 2006), 22-23.

[100]Tennent, 23.

mission."[101] Wright's view of *missio Dei* appears to align with Tennent's view in that the *Mission of God* revealed in the Scriptures is personal, purposeful and goal-orientated. God is working his purpose out year after year, and generations to generations. A missional focus is ultimately God-centered and church-focused.[102] Wright also agrees with Tennent that in biblical terms, even though mission involves us in planning and action, it is not our activity or our initiative. Mission means the committed participation of God's people in the purposes of God for the redemption of the whole creation. The mission is God's. God invites us to join in His mission. To emphasize this point, Wright quotes John Stott, from *The Contemporary Christian: An Urgent Plea for Double Listening*:

> Mission arises from the heart of God himself and is communicated from his heart to ours. Mission is the global outreach of the global people of a global God.[103]

Scott Jones tells us "God's mission to the world, sometimes referred to by the Latin words *missio Dei*, refers to the divine activity of redeeming the world from sin and accomplishing God's purposes."[104] Jones goes on to explain that foremost *missio Dei* refers to the sending of the Son Jesus Christ to the world, his life, and death. After Jesus' death and resurrection, the Holy Spirit was sent, as Jesus promised, to help the disciples fulfill their functions as instructed by Jesus. Scott agrees with David Bosch in his stance that mission is preeminently an activity of God in the world.[105]

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[101]Ibid., 24-25.

[102]Ibid., 62-63.

[103]Ibid., 67.

[104]Scott J. Jones, *The Evangelistic Love of God and Neighbor: A Theology of Witness and Discipleship* (Nashville, TN: Abingdon Press, 2003), 53.

[105]Ibid.

Scott maintains that the church has the distinguished honor of being a part of *mission Dei*. God created the church and called it to participate in God's mission. Scott purports that the church is the best way for humans to participate in the mission of God and in a visible way.[106] The church participates in God's plan by actively pursuing its mission, which is the mission Dei. Evangelism is but one of the essential dimensions of the many parts of God's mission plan.[107]

Bryan Stone concludes that today, there is much talk of the "missional church" as it relates to evangelism and mission that focuses on God's mission in the world, the *missio Dei*. This view maintains the church is part of God's mission and exists as an agent for the mission in the world instead of for itself. Stone reminds us that any evangelism void of the *missio Dei*, will eventually neglect vital matters of justice, peacemaking, and the well-being of the ecosphere.[108]

With the church being the source and aim of Christian evangelism, "the *missio Dei* is neither the individual, private, or interior salvation of individuals nor the Christianization of entire cultures and social orders." Evangelism being the heart of this mission, the people are "both the public invitation and to which the invitation points." Stone also agrees that in the missional approach to evangelism, the church does not need an evangelistic strategy; it is the evangelistic strategy.[109]

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[106]Ibid., 53-54.

[107]Ibid., 59-60.

[108]Bryan Stone, *Evangelism after Christendom: The Theology and Practice of Christian Witness* (Grand Rapids, MI: Brazos Press, 2007), 189.

[109]Stone, 15.

Douglas Powe asserts that his book, *New Wine, New Wineskins: How African American Congregations Can Reach New Generations*, offers African American churches a way to move forward to a misssional understanding for evangelism in the African American community. Powe offers several suggestions for what a missional church should look like. Powe contends that a missional congregation means moving toward a more missional inclusive congregation. Congregations must resist remaining in their comfort zone that leads to congregational decline of preserving the status quo. To avoid decline, missional congregations embody the Gospel by maintaining the integrity of the Gospel. Congregations accomplish this by collaborating with others in the broader community on the embodiment of the Gospel.[110]

Powe continues stating that missional congregations should be willing to help those outside of the institutional church. This means helping individuals connect their personal journey to the communal journey toward wholeness.[111] Missional churches need to create surroundings where individuals feel at home. In terms of evangelism, it requires congregations to listen and hear the Gospel in a new way from voices that are not in the church comfort zone.[112] Missional church is a place where all have a voice, not just a few.[113] Missional congregations allow outside voices in because they are not afraid of change.[114]

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[110]F. Douglas Powe Jr., *New Wine, New Wineskins: How African American Congregations Can Reach New Generations* (Nashville, TN; Abingdon Press, 2012), 45.

[111] Powe, 51.

[112]Ibid., 53.

[113]Powe, 56.

[114]Ibid., 58.

Powe cautions that, "congregations should not equate high emotional services with the movement of the Spirit."[115]Powe proposes that to be spiritually empowered requires the ability to discern how the Spirit works inside of us and outside the church. A missional church is called to beome a more holistic understanding of the Spirit that leads to knew possibilities because they are committed to seeing, thinking, and living differently.[116] Then, the Spirit empowers the church to act boldly for others. Powe goes on to explain that the movement of the Spirit is not about what certain people have, and others do not. The movement of the Spirit means to be transformed to use our gifts in new ways in the church and the community. "Becoming a missional congregation means a willingness to be guided by the Spirit toward greater possibilities."[117]

The Great Commission call to evangelism is two-fold. It includes both individual and community dimensions. Making disciples is accomplished individually, one by one; but baptizing, teaching, and "observing all that I have commanded you" are the church community's activities.

> All of these instructions come with a promise from the risen Savior: "I am with you always, to the end of the age." The work of evangelism focused on individuals, the work of discipling Christians, and the work of witness through ministries of the church are each augmented by the presence and help of the Holy Spirit, Christ with us. (Matt.28:20; John 14:26).[118]

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[115]Ibid., 60.

[116] Ibid., 61.

[117]Ibid., 63.

[118] Adeney, 20.

CHAPTER SIX

PROJECT ANALYSIS

Methodology

The information from the Ministry Focus and the foundational research helped formulate the hypothesis for this project. The hypothesis for this project was that if a local congregation, specifically, St. Paul AME Church in Cedarville, Ohio, is educated about the biblical texts, which address evangelism, then the congregants' knowledge about evangelism will be increased and they will be better equipped and motivated to become involved in evangelism.

Ministry Model Design

The mission of the African Methodist Episcopal Church is "to minister to the social, spiritual and physical development of all people."[1] One of the objectives in the Doctrine and Discipline of the AME Church is to meet the needs of every level, the church should implement objectives to train members in using current teaching methods and materials.[2] The concept of teaching is alluded to in the Old Testament text, Exodus 18:20, when Jethro, Moses' father-in-law, tells Moses to teach the people "the statues and

[1]AMEC, *The 2012 Doctrine and Discipline of the African Methodist Episcopal Church,* 13.

[2]Ibid., 13.

instructions of God." In the New Testament text, Matthew 28:16-20, Jesus instructs His disciples to go make disciples and teach them.

Since members of St. Paul AME Cedarville wanted to become more knowledgeable about evangelism and with the aforementioned directives, a ministry model was developed to increase the members' knowledge and understanding of evangelism. The ministry model was comprised of two components. The first component addressed the biblical principles of evangelism. The biblical principles of evangelism were presented by a series of five didactic sermons. The second component was designed to aid in increasing the members' knowledge and understanding of evangelism. This component was accomplished by implementing several evidence-based learning activities.

Intervention Methods

A didactic preaching method, which is "used or intended for instruction or teaching," was employed in five sermons over a period of five weeks.[3] As a companion to the sermon, each congregant was given a sermon listening guide. After each sermon, the sample group of the same seven people discussed the sermon that was presented. As a part of the discussion time, two additional evidence-based teaching and learning practices were utilized to aid the participants in expanding their knowledge and understanding of evangelism. Evidence-based practices are based on research studies that have produced a

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[3]David B. Guralink, ed., *Webster's New World Dictionary of the American Language,* 2nd ed. (New York, NY: Simon and Schuster, 1986), 392.

change in student learning.[4] The evidence-based strategies that were utilized in addition to the listening guide were the think-pair-share cooperative learning strategy, and role-play to provide for active participation.

The evidence-based teaching and learning methods that were selected, the listening guide, think-pair-share, and role-play are strategies that are widely used as effective learning practices. The listening guide is a tool used to help increase comprehension and memory of the information presented and to make meaningful connections and conclusions with the sermon material and real situations.[5]

> The think, pair, share strategy is a cooperative learning technique that encourages individual participation. Students think through questions using three distinct steps: 1) Think: Students think independently about the question that has been posed, forming ideas of their own. 2) Pair: Students are grouped in pairs to discuss their thoughts. This step allows students to articulate their ideas and to consider those of others. 3) Share: Student pairs share their ideas with a larger group, such as the whole class. Often, students are more comfortable presenting ideas to a group with the support of a partner. In addition, students' ideas have become more refined through this three-step process...
>
> . . . Researches have found that students' learning is enhanced when they have many opportunities to elaborate on ideas through talk (Pressley 1922) . . .
>
> . . . Think, pair, share strategy increases the kinds of personal communications that are necessary for students to internally process, organize, and retain ideas (Primm 1987) . . .
>
> . . . As students consider the question or issue, they should derive some benefit from thinking about it further with partners . . .[6]

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[4]Bryan K. Saville, "Using Evidence-Based Teaching Methods to Improve Education," UW-Madison Teaching Academy, Office of the Provost for Teaching and Learning, and DoIT Academic Techonology, accessed September 16, 2013, http://tle.wis.edu/node/1045.

[5]Utah State University, Academic Resource Center, TSC 305, "Creating Study Guides," accessed August 19, 2013, http:/www.usu.edu/arc/idea_sheets/pdf/creating_study_guides.pdf.

[6]Teacher Vision, "Think, Pair, Share Cooperative Learning Strategy," accessed August 15, 2013, http:/www.teachervision.fen.com/cooperative-learning/4....

Role-play is one of the most common training methods and is effective in generating awareness at individual and group levels. "The role-play method is used in various ways. A small group of two or three enacts a situation while other learners watch the role-play."[7] Role-play can be used to stimulate further discussion, practice skills, and re-enactment of experiences.[8]

Research by Trivette, Dunst, Hamby, and O'Herin evaluated seventy-nine studies to determine the effectiveness of four adult learning methods: accelerated learning, coaching, guided design, and just-in-time training.[9]

> Results of the research indicated that methods and practices that more actively involved learners using evaluating new knowledge and practice had the most positive consequences. Results showed that the adult learning methods were most effective when used with a small number of learners . . .
>
> . . . Adult learning refers to a collection of theories and methods for describing the conditions under which the process of learning are optimized (Merriam, 2001; Trotter, 2006; Yang, 2003)[10]

This project highlighted two of the adult learning methods in the research, accelerated learning and coaching. Accelerated learning refers to procedures for creating a relaxed emotional state, an orchestrated and multi-sensory learning environment, and active learner engagement in the learning process. Active learning includes plays or skits, role-playing, practice exercises, group activities, and journal writing. The role-playing

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[7]Mandakni Pant, "Participatory Training: Methodology and Materials," United Nations Educational, Scientific and Cultural Organization., accessed August 19. 2013, http://www.unesco.org/education/aladin/paldin/pdf/course01/unit_12.pdf.

[8]Ibid.

[9]Carol M. Trivette, Carl J. Dunst, Deborah W. Hamby, Chainey E. O'Herin, "Characteristics and Consequences of Adult Learning Methods and Strategies," Research Brief Volume 3, Number 1. Tots n Tech Research Institute, accessed August 4, 2013, http://tnt.asu.edufiles/AdultLearning.

[10]Ibid.

and the think-pair-share strategies that were utilized in this project are examples of active learning engagement.[11] Coaching refers to:

> adult learning methods that include procedures for joint planning and goal setting, coach information sharing and modeling, learner information gathering and practicing, analysis of and reflection on the learner's experiences, and coach feedback. Coaching promotes learner understanding and the use of newly acquired knowledge and skills.[12]

Examples of the coaching method in this project are the utilization of the sermon listening guide and discussion.

Research Design

This project was a single case descriptive project.[13] The design is related to the qualitative pro-active research approach.[14] This approach was used to collect data about the spiritual characteristics of the participants in the project. This approach enabled the participants to see their growth, transformation, and understanding of evangelism through their journal entries and the interview questions. Although, the pre-assessment and post-assessment survey was designed for short answers, the survey responses yielded quantitative results. The quantitative results were the scores the participants obtained on their responses, which were converted to percentages and means to generate comparative data.

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[11] Trivette, "Adult Learning Methods and Strategies.

[12]Ibid.

[13]John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Los Angeles, CA: Sage Publications, Inc., 2009), 13.

[14]Ibid., 4.

Instrumentation

To establish the type of participant involved in the project a demographic profile questionnaire was designed to provide information as to the participants' spiritual characteristics. A pre/post assessment comprised of six short answer questions was administered to provide baseline data. "Baseline data is preliminary data that establishes current performance or knowledge prior to the introduction of an intervention or a teaching."[15] The pre/post assessment was administered after the sermons and sessions to determine the participants' increase in knowledge of evangelism.

The questions on the pre/post assessment were based on the information presented in the sermon series. A closing telephone interview, which was comprised of four questions, was utilized for further information about the participants' growth, transformation, and practice of evangelism. Each telephone interview was recorded using a digital audio recorder. The responses were then transcribed verbatim for review. A pocket-size notebook was given to each participant to record his or her reflections and thoughts about each session. In addition, the participants were to answer two questions: What was learned from the session and what will they share? The data gained was triangulated using the results from the profile surveys, the pre/post assessments, the telephone interviews, the participants' journal writings, and anecdotal notes from the discussion sessions after the sermons. These instruments will be useful in the data analysis in determining any emerging themes and patterns.

In addition, an evaluation form was given during the closing session to ascertain the effectiveness of the intervention methods. The results of the evaluation were

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[15] Daniel J. Boudah, *Conducting Educational Research: Guide to Completing a Major Project* (Los Angeles, CA: Sage Publications, Inc., 2010), 295.

discussed in the conclusion section of this paper. This project was not a longitudinal study to clarify long-term outcomes. It was not intended to determine causation because of its limited duration.

Measurement

The participant profile was designed to characterize the type of participants taking part in this study as to their spiritual habits. At the top of the questionnaire, the participant was asked to give their name or number and age. Then, they were to respond to six questions by checking from a list of five choices, the best answer that described where they were on their spiritual journey.

The pre/post assessment was designed to establish baseline data as to the participants' knowledge of evangelism and to provide a measure of their increase in knowledge of evangelism. Each participant was to answer six short answer questions. After the intervention, the same assessment was used to determine any growth achieved in their knowledge of evangelism. The participants' responses were compared to the answer key. The responses were rated as correct (C), satisfactory (S), or unsatisfactory (U), then a total score was tabulated. A correct rating indicates a correct expression of concepts in the model answer. A satisfactory rating indicated a partial expression of concepts in the model answer. An unsatisfactory rating indicated the response did not express any concepts in the model answer. A correct response was given two points, a satisfactory response was given one point, and an unsatisfactory answer was given zero points. The points were then tabulated for a total score. The total scores were converted to percentages.

The participants' journal writings served as comparative documents to aid in evaluating an increase in knowledge and their thoughts about the evangelism project. The telephone interview questions were intended to gain a better insight into the participants' increased knowledge about evangelism. The interview questionnaire consisted of open-ended questions designed to give short narrative answers. Since there were no correct or incorrect answers for the interview questions, the interview responses aided in determining any increased knowledge about evangelism as well as determining any developing patterns or themes in the participants' responses.

As mentioned previously, an evaluation form was administered, which was comprised of eight questions and a comment section. The participants were to rate various aspects of the learning activities on a five-point rating scale with one being the lowest and five being the highest. The points and percentages were tabulated to determine what activities were more beneficial to the participants. The results from the evaluation form can be used to generate suggestions for future consideration.

Implementation

Before the actual project began, there were four informational sessions about the evangelism project. The informational sessions occurred after the worship service or during the church announcements. Four weeks before the orientation session, the congregation was informed about the evangelism project. The title of the project was given, and the goal of the project was explained. The congregation was told that the title of the project was "A Ministry Model Utilizing Didactic Preaching That Educates A Local Congregation To Better Equip Them for Evangelism." They were informed that the

goal of the project was to increase their knowledge about evangelism. They were also informed that the church congregation was the inspiration for the evangelism project. It was emphasized that at least eight to ten members were needed for the project.

Three weeks before the beginning of the project, the members were informed that there would be a sign-up sheet to take part in the project. They were also informed of the format of the sessions, and that there would be seven sessions. The first session would be an orientation in which the pre/post assessment was administered and an overview of the project would be presented. The orientation session was followed by five sermons, learning activities, and dialogue. The learning activities after the sermon were explained, which would take approximately forty-five minutes. Lastly, they were told there would be a closing session. At the closing session, the pre/post assessment questionnaire would be administered, and there would be a time for comments.

Two weeks before the beginning of the project, a review of the project was given. The congregation was informed that those who wanted to participate were to indicate their willingness by signing a form after the church service.

One week before the start of the evangelism project a review of the project was given. The members were reminded to sign-up and sign a consent form to be audiotaped or videotaped.

The evangelism sermon titles that were presented at the third informational session:

Sermon 1. Matthew 28:16-20: A Model for Evangelism

Sermon 2. The Holy Spirit: Our Power for Evangelism

Sermon 3. The Ministry of Jesus: A Model for Evangelism

Sermon 4. The Ministry of Paul: A Model for Evangelism

Sermon 5. The Ministry of Philip: A Model for Evangelism

The format of the sessions that were presented at the third informational session:

1. Worship Service/Sermon
2. Lunch
3. Group Session
    a. Prayer
    b. Review of the Study Guide
    c. Think-Pair-Share partners (discuss question and scenario for role play)
    d. Discussion focus question
    e. Present role-play
    f. Closing comments and prayer

The Consent Form that the participants signed for the D. Min. Project on Evangelism:

I consent to be a part of the researcher's, P. E. Turner, project on Evangelism for seven weeks. I agree to participate in the recorded audio or video sessions. I understand that the recordings and anything said during the discussion periods are confidential and can only

be used for data for this project and subsequent oral or written presentations as deemed by the researcher, Rev. Peggy E. Turner. Please sign below. Thank you very much.

Participant:

Researcher:

Parent/Guardian Signature (if a minor):

Date:

Methods

Session I - Orientation

The orientation session was scheduled for November 3, 2013, after the worship service from 12:45 p.m. to 1:15 p.m. Ten members attended the orientation meeting. There were three additional people who did not pre-register to participate in the project. The attendees had lunch, and then were informed of the project proposal, sermon titles for the sermon series, and the format of the sessions that would occur after the worship service. They were also informed that there would be a sermon listening guide to accompany each sermon.

The learning activities consisted of think-pair-share partners, a group discussion focus question, and a role-play scenario. In addition to the learning activities, the process for gathering data, the profile survey and questionnaires were explained. Then those who decided to commit to the project were asked to sign a statement of commitment. The participants agreed to participate in the project for seven weeks, which included being audiotaped or videotaped. The seven weeks included the orientation meeting, the five weekly sermons and discussion session, and the closing session. At the end of the

orientation session, the participants were administered the Participant Profile Survey[16] and the pre/post assessment[17] that addressed their knowledge of evangelism. When asked for suggestions, the members suggested continuing the regular manna meal, generally served after service, and then having the project activities and discussion last. The session was concluded with prayer. There were two sets of extra forms, but another set was needed. The participant who did not receive the forms, received the forms later at the participant's house. The participant completed the pre/post assessment and signed the commitment form at the participant's home.

The Participant Profile Survey was administered to capture the demographic characteristics of the participants in the study. The Participant Profile Survey information completed by each participant indicated the participant's name, age, church attendance, prayer habits, if they share what is learned in Sunday School or church, if they have invited someone to church recently, and if they had a favorite Bible verse.

The pre/post assessment was designed to reveal the participants' knowledge of evangelism, and then to determine their increase in evangelism at the conclusion of the project. The participants were asked six short answer questions requiring a one-word response or a two or three sentence response. The participants were to provide responses to 1) What is evangelism? 2) Name a Scripture or Bible story related to evangelism. 3) Where does our help and guidance come from for evangelism? 4) Name a method or style of evangelism. 5) Why would you tell people about Jesus? 6) What is your testimony? Participants had to rely on prior knowledge to respond to the pre-assessment

[16]See page 181, Appendix A.

[17]See page 210, Appendix G.

before the intervention. The answers for the questions were presented in the sermons, emphasized on the sermon listening guide, and pointed out in the discussion period.

The sermon listening guides[18] that included the title of the sermon, a compatible scripture, and eight to ten completion questions about the sermon, were explained. It was explained that participants would be given a memo book that would serve as their journal. They were told the memo books were to be used to write their reflections, impressions, and suggestions. Their memo books would be collected after each session. The sermon study guide, the focus question, and the scenario for the role-play were designed and included as activities to aid in increasing the participants' knowledge of evangelism.

Ten people signed the commitment form and completed the Profile Survey. Six people completed the pre-assessment on evangelism. Those who did not complete the pre-assessment indicated that they did not know any of the answers and turned in blank Pre/Post Assessment Questionnaires.

Session II - Sermon and Discussion

On the first Sunday of the project, November 10, 2013, the traditional worship service took place before the sermon. The hymns and songs selected were "I Love to Tell the Story," "More About Jesus Would I Know," "Blessed Assurance Jesus Is Mine," and "Softly and Tenderly Jesus Is Calling." The Scripture base for the sermon was Matthew 28:16-20,

> [16]Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. [17]When they saw him, they worshipped him; but some doubted. [18]Then Jesus came to them and said, "All authority in heaven and on earth has

[18]See page 197, Appendix E.

> been given to me. [19]Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, [20]and teaching them to obey everything I have commanded you. And surely I am with you always to the very end of the age."

The sermon focused on the meaning of evangelism, the misconceptions about evangelism, the excuses people give for not participating in evangelism efforts and Matthew 28:18-20 as the Great Commission for all Christians.

The worship service finished at 12:20 p.m. Lunch was served at 12:25 p.m. The group session took place from 12:50 p.m. until 1:30 p.m. The sermon listening guides were given to a youth participant to distribute during the announcement period. The session began with prayer and the agenda and format of the session was presented. It was discovered that all of the participants did not receive a sermon guide. After the participants received a sermon listening guide, the listening guides were reviewed. Then, the discussion question and role-play scenario were distributed to each think-pair-share group. The focus question was, "What would you say or do if someone asked you what was evangelism?" The role-play scenario was: You are with friends discussing what the Sunday sermon was about at your church. You tell your friends that the sermon was about evangelism. One of your friends in the group stated that the Bible says, "Who so ever will, may come." How do you respond to that statement? After discussing the focus question, one think-pair-share partner group volunteered to give their role-play. Next, the participants were given note pads that served as journals. They were instructed to write what they liked and did not like, what they learned, and their reflection of the session.

One of the participants indicated it would help if the listening guide could have separate lines that correspond to each word in the answer. For example, if the answer

contained three words, then there should be three separate lines for each word. Other suggestions were additional sermon guides are needed for the congregation and an adult helper or usher should distribute the sermon listening guides.

Session III - Sermon and Discussion

The second evangelism sermon and group session occurred on November 17, 2013. The worship service finished at 12:20 p.m. The hymns selected for the service were "Open My Eyes, That I May See," "Blessed Quietness," and "Amazing Grace." The focus Scripture was John 14:15-17, 26;

> [15]If you love me, you will keep my commandments. [16]And I will ask the Father, and he will give you another Advocate, to be with you forever. [17]This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you . . . [26]But the Advocate, the Holy Spirit, whom the Father will send in my name will teach you everything and remind you of all that I have said to you.

The title of the sermon was "The Holy Spirit: Our Power for Evangelism." The sermon emphasized insights about the Holy Spirit, the lack of emphasis on the Holy Spirit in some churches, biblical insights in ways the Holy Spirit equips the church for evangelism, and what it means to be filled with the Holy Spirit for service.

Before the sermon, the listening guides were distributed to all of the project participants, members, and guests. A light lunch was served from 12:30 p.m.–12:50 p.m. The session began with prayer, then a review of the previous week, and the presentation of the agenda for the session. The large group paired up for their think-pair-share small groups to discuss the study guide, the discussion question, and the role-play scenario. All of the groups volunteered to present their skits. After the discussion and skits, the participants were instructed to make their journal entries. The session ended at 1:20 p.m.

with prayer. The focus question for the session was: "How does the Holy Spirit give us power?" The role-play scenario was: You are at home with some of your family and some friends drop by after church. During the conversation, one of the friends said, "The Spirit was really high at our church today. People were shouting and doing the holy dance, and really praising the Lord." Then you tell your friend about the Holy Spirit.

The session went smoothly. There were no questions about the process. The instructions were detailed and given in short phrases, which were repeated several times. The following week, the participants added what they shared from the sermon and discussion to their journal.

Session IV - Sermon and Discussion

The third evangelism sermon and discussion session occurred on November 24, 2013. The sermon was entitled "The Ministry of Jesus: A Model for Evangelism." The sermon text was Luke 4:14-19,

> [14]Then Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. [15]He began to teach in their synagogues and was praised by everyone. [16]When he came to Nazareth, where he had been brought up, he went to the synagogue on the Sabbath day, as was his custom. He stood up to read, [17]and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: [18]The Spirit of the Lord is upon me because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor.

The sermon concentrated on how Jesus came with a purpose, how Jesus demonstrated various types of evangelism methods, how Jesus utilized every opportunity to evangelize, and that Jesus was empowered by the Holy Spirit.

The hymns and songs that were selected were "Majesty," "Bless That Wonderful Name of Jesus," "Jesus, Jesus, Jesus, There's Something About That Name," and "Come to Jesus." The focus question for the session was: What are some of the characteristics of Jesus' evangelism ministry? Explain your answer and give examples. The role-play scenario was: You invite a friend, for whom you have been praying, to a Christian movie. Afterwards, you and your friend go out to eat, and you discuss the movie. Your friend seems to be inquisitive about church. How would you approach your friend about Jesus and church? What do you ask your friend? What do you tell your friend?

After the worship service, some of the project participants announced that they had to leave early due to other commitments, and one was absent due to a medical concern. Two adults and one youth were left for the session. Therefore, the group decided that they would do the scheduled learning activities the following week along with the regular scheduled activities.

Sermon and Discussion - Session V

The fourth evangelism sermon and discussion session occurred on December 1, 2013. The sermon was entitled "The Ministry of Paul: A Model for Evangelism." The text that was selected to correlate with the sermon was Acts 9:15-16,

> [15]But the Lord said to him, "Go, for he is an instrument whom I have chosen to bring my name before Gentiles and kings and before the people of Israel; [16]I myself will show him how much he must suffer for the sake of my name."

The hymns selected were "I Am Thine O Lord," "Where He May Lead Me," and "Jesus is Tenderly Calling."

This sermon highlighted that the Holy Spirit led Paul, that Paul's ministry demonstrated various types of evangelism, and that Paul was diligent in the follow-up with new converts. The discussion questions were: 1) What are some characteristics that Paul demonstrated in his ministry? 2) Are there any characteristics of Paul's ministry that are evident in Jesus' ministry? 3) What are they? The focus question was: Do you know if the Holy Spirit leads you? The scenario for the role-play was: "You have been talking to your friend to be on your evangelism team. When you ask your friend to join your evangelism team, the friend is reluctant to do so. What do you say to motivate your friend to want to be on the team?

After the worship service, there was a meeting with the participants. It was decided to have the lunch after the session. Five of the participants attended a church meeting concerning the Christmas program, which delayed the start of session four. After the Christmas program meeting, there was a meeting with the project participants. Some wanted to have the lunch right after session four, due to having to make-up last week's session three. It was decided to eat lunch after the completion of both session four and session three, the makeup session.

At the beginning of the group session, some of the project participants again voiced that they could not stay long. They were reminded that it was agreed to have the regular session and the make-up session from the previous week. Again, they gave excuses as to why they could not stay. The participants were reminded that they signed a statement agreeing to participate in seven sessions, which included the orientation, the five sermons, discussion groups, and the closing session. Then, the participants were

given a lecture about the importance of each participant's presence and participation in the project. The participants stayed and completed both sessions.

After the meeting, session four began with prayer and the participants were paired off with different think-pair-share partners. The think-pair-share partners reviewed and discussed the sermon listening guide, the discussion question, and role-play scenario.

After twenty minutes, the participants assembled in the large group to present their responses to the discussion question and to present their skit. It was decided to present two skits for session four and two skits for session three, the make-up session. Session three began at 1:30 p.m. The same procedure was followed. This was the first session that the participants in one of the skits used the information presented in the sermon. At the onset of the first session, the instructions were not given as to how to present the role-play skit. Only the scenario was presented to see what the groups would do unassisted. After the two skits for session three were completed, and the journal entries were completed, the session concluded with prayer at 2:00 p.m.

Sermon and Discussion - Session VI

The fifth evangelism sermon and discussion occurred on December 7, 2013. The sermon title was, "The Ministry of Phillip: A Model for Evangelism." The focus Scripture was Acts 8:26-30,

> [26] Then an angel of the Lord said to Philip, 'Get up and go toward the south to the road that goes down from Jerusalem to Gaza.' (This is a wilderness road.) [27]So he got up and went. Now there was an Ethiopian Eunuch, a court official of the Candace, queen of the Ethiopians, in charge of the treasury. He had come to Jerusalem to worship [28] and was returning home; seated in his chariot, he was reading the prophet Isaiah. [29] Then the Spirit said to Philip, "Go over to this chariot and join it." [30] So Philip ran up to it and heard him reading the prophet Isaiah. He asked, "Do you understand what you are reading?"

In addition to the Christmas selections, the hymns to go along with the sermon for the worship service were "I Love to Tell the Story," and "Pass Me Not O Gentle Savior.

The sermon emphasized that Philip was led by the Holy Spirit, Philip obeyed the Holy Spirit, that Philip utilized several styles of evangelism, and that Philip followed-up the conversion of the Ethiopian Eunuch with baptism. The discussion questions for the session were: 1) What are some characteristics of evangelism that Philip demonstrated in his ministry? 2) Are there any characteristics found in Philip's ministry and the ministry of Jesus that you see in Paul's ministry? 3) What are they? The focus question was: What type of question would you ask someone if you were moved by the Holy Spirit to do so? The role-play scenario was: You are a leader of a youth group, and a particular young person who you know is not baptized or a member of a church. However, this youth has been coming to the youth fellowship meetings on a regular basis. This youth also participates in the youth Bible study. Ask the youth a variety of questions that lead to a discussion about Jesus and you give your testimony. Then the youth is prompted to inquire about Jesus and the church.

After the worship service, there was a brief intermission and lunch. Five participants stayed for session five. One participant was absent due to the weather, and two were absent due to an unavoidable family issue. The group session began at 12:50 p.m. with prayer and without excuses and comments. The regular format was followed. Clarification was asked about the discussion question and the types of questions to ask potential friends to evangelize. Personal examples of witnessing were shared to aid in forming their answers to the discussion question.

Analysis of Data and Outcome

Participant Profile Survey

Ten members of St. Paul AME Church, Cedarville, completed the Profile Survey, but eight members participated in this ministry project about evangelism. Each participant was administered the Participant Profile Survey at the orientation session to establish the profile of an average member that attends St. Paul. Information on the Participant Profile Surveys (table 1, p.) completed by each participant indicated the participant's ages varied from twelve to seventy-seven with six adults over thirty and two students. Three students began the project. One student dropped out after three sessions. There were seven female participants, one male participant, seven African-Americans, and one Caucasian. All of the participants are regular members of St. Paul, have attended church from two to four times the previous month, and pray everyday. The survey indicated that five out of the ten participants that completed the Participant Profile Survey shared what they have learned in Sunday School or church. Eight out of the ten have invited someone to church in the last month, and nine out ten have shared their testimony with someone in the last month. Only one adult and the three students did not have a favorite Bible verse.

Table 1. Participant Profile responses from ten participants

Question	Choices	Responses
1. How often in the past month have you attended church?	a. one time b. two times c. three times d. four times e. none	a. 0 b. 2 c. 2 d. 6 e. 0
2. How often do you pray?	a. every day b. two times a day c. three times a day d. five times a day e. never	a. 7 b. 0 c. 2 d. 0 e. 1
3. Do you share what you learned in Sunday School or church?	a. always b. usually c. sometimes d. seldom e. never	a. 1 b. 3 c. 1 d. 4 e. 1
4.When is the last time you invited someone to church?	a. yesterday b. two or three days ago c. last week d. last month e. never	a. 0 b. 4 c. 0 d. 4 e. 1
5. When is the last time you shared your testimony with someone?	a. yesterday b. last week c. last month d. last year e. never	a. 3 b. 3 c. 3 d. 0 e. 1
6. Do you have a favorite Bible verse?	a. yes b. no	a. 6 b. 4
If so, what is it?		John 3:16, I I Timothy 3:16 Trees planted by rivers of waters. Psalm (omitted) Psalm 91 Psalm 23 Psalm 23

Analysis of the Pre/Post Assessment Questionnaire

The pre-assessment questionnaire was administered during the orientation session to establish baseline data to compare with the post-assessment to determine if participants increased their knowledge of evangelism. The questionnaire was composed of six short answer questions requiring a one-word response or two or three sentences. After the interventions, which were the five sermons and learning activities, the same questionnaire, post-assessment, was administered to substantiate the hypothesis. The hypothesis was that the participants in this project would increase their knowledge of evangelism.

The questions on the questionnaire were: 1) What is evangelism? 2) Name a Scripture or Bible story related to evangelism. On this question, participants could describe a Bible story if they did not know the name. 3) Where does our help and guidance come from for evangelism? 4) Name a method or style of evangelism. 5) Why would you tell people about Jesus? 6) What is your testimony? Participants had to rely on prior knowledge to respond to the questionnaire before the intervention. (Figure 1) The acceptable answers for the questions were presented in the sermons, emphasized on the sermon guide, and pointed out in the discussion period. The responses were rated a two if the responses were correct, the responses were rated a one if the responses were partially correct, and the responses were rated a zero if the responses were unacceptable.[20] The scores of the participants were analyzed for each individual and age group. Since the participant group was small and most of the participants were over fifty, the participants were placed in two age categories. The first group was the youth group comprised of two participants ages twelve and fifteen. The second group was the adult group comprised of

[20] See page 211, Appendix G.

six participants ages thirty to seventy-one. The youth group received a lower score on the pre-assessment. The youth group did not answer any of the questions on the pre-assessment. One youth indicated that they did not know any of the answers to the questions. Therefore, their scores on the post-assessment reflected an increase of 50%, a greater increase than the adult group.

The adult scores increased an average of 28%. The lowest percentage of improvement was 9%. The highest percentage of improvement was 75%. The seventy-one year-old participant achieved the most improvement percentage score, mostly in part because of not responding to the pre-assessment questions and achieving 75% on the post-assessment.

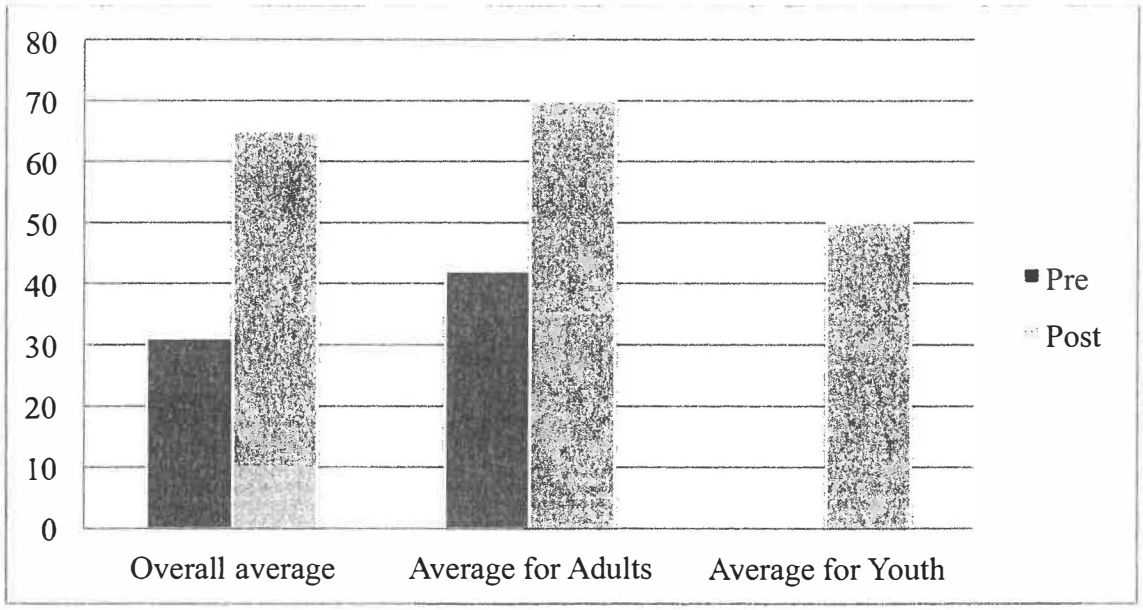

Figure 1. Average scores for pre/post assessment

The mean or average score obtained on the pre-assessment was 31%. The mean score obtained on the post-assessment was 65%. The overall increase of improvement of those who took the pre-assessment and post-assessment was 34%. The scores indicated

that the pre-assessment median score or the middle score was 42% and the post-assessment median score was 66%. The median scores on the pre-assessment and post-assessment indicated a 24% increase. (Figure 2)

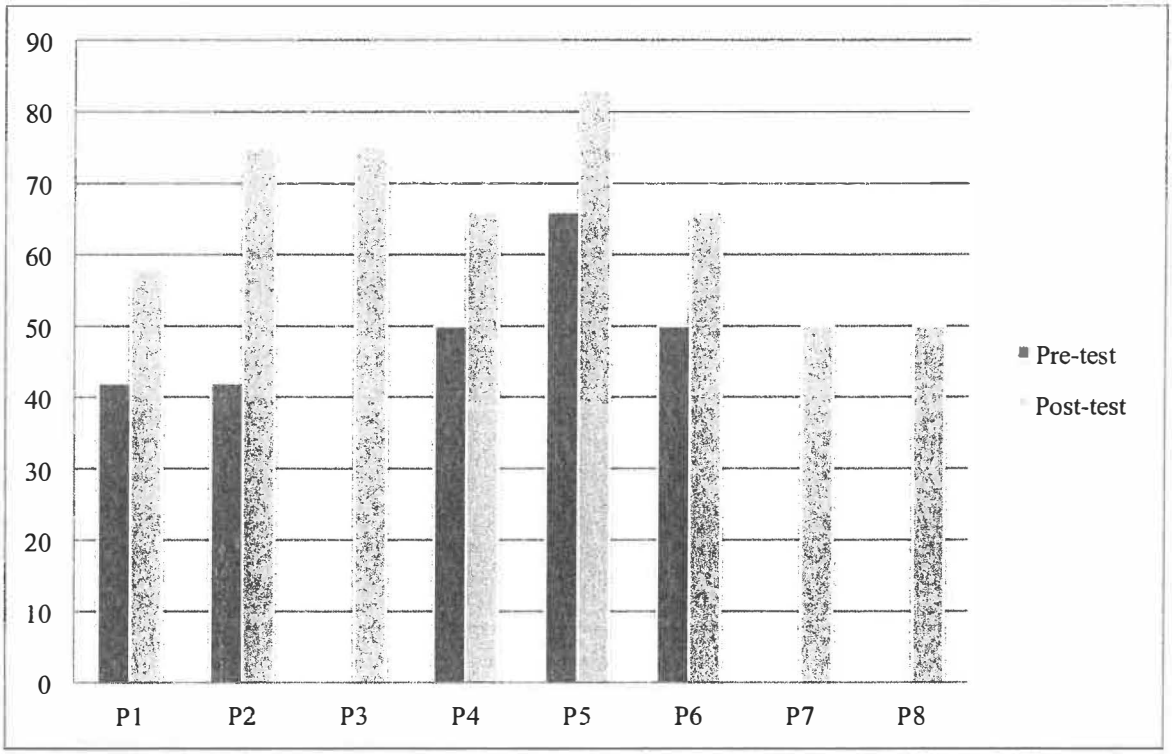

Figure 2. Participant growth

After reviewing the responses on the post-assessment, the participants were able to state what evangelism involves, state why they would tell someone about Jesus or evangelize, state where our help comes from for evangelism, and state a method or type of evangelism. The participants still have difficulty stating a Scripture or Bible story that relates to evangelism and giving their testimony. Therefore, when using this evangelism sermon series and learning activities that were devised for the project, the eight participants in this project increased their knowledge about evangelism. (Figure 3)

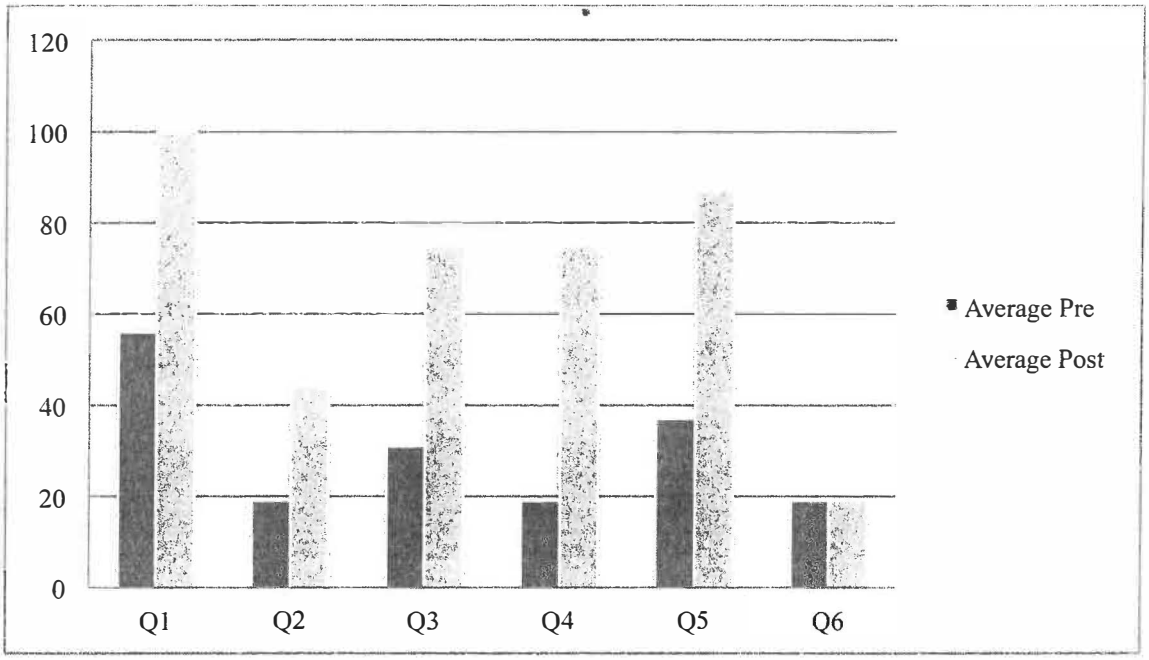

Figure 3: Growth per question

Analysis of the Transcribed Telephone Interviews

Transcribed telephone interviews[21] of the participants were used as another source of qualitative data to corroborate with the results of the pre/post assessment questionnaire. Two weeks before the end of the sermon series and learning activities, the participants were instructed to sign up for a day and time for their telephone interviews. The telephone interviews began two days after the closing session. The participants were asked three questions and asked to give comments and suggestions. The questions were designed to gain insight as to what the participants gained from the ministry project and what they will do with the information they received about evangelism through the sermons, discussion questions, and role-plays. The questions that were asked were: 1) What three things have you learned from the preaching and learning series on evangelism? 2) What will you do or say to someone because of the preaching and

[21]See page 220, Appendix I.

learning series on evangelism? 3) What will you do or say differently from what you did or did not say or do before the preaching and learning series on evangelism? Last, the participants were asked for comments and suggestions.

The telephone interviews were transcribed verbatim. The verbatim responses were reviewed and analyzed for each question. Representative phrases from the responses were identified. For example, the sentences, "Once you get in to doing evangelism as a regular, don't stop no matter what or the kind of people you're talking to. Don't let environment whatever kind of environment you're in sway you" were reduced to "time and place for evangelism." From the representative phrases, certain themes emerged. For question one, what was learned about evangelism, the participants mainly described the meaning of evangelism, the various methods of evangelism, the time, place and who of evangelizing, and the Holy Spirit's role in evangelism. For question two, the participants were asked what would they do or say to someone because of the preaching and learning series on evangelism. The participants talked about reaching out to friends and acquaintances, sharing their testimony, and approaches they would use. For question three, on stating what they would do differently now than what they did previously in terms of evangelism, the participants mentioned being more assertive, more confident, more engaging, more intentional, more open, and listen more. The comments and suggestions made by the participants centered around acquiring increased knowledge and understanding, new and different approaches to use, types of personal changes to make, and a plan of action for the next phase.

After examining the representative phrases from the telephone interview responses, the themes that emerged were new knowledge gained, the approaches and

styles of evangelism, and the changes that were made and still need to be made. Therefore, the themes that emerged were consistent with the conclusion of the pre-assessment and post-assessment questionnaire, that the participants gained an increase in knowledge about evangelism.

Analysis of the Participant Journal Entries

Another qualitative method used to substantiate if the participants showed an increase in knowledge about evangelism was reviewing the comments entered in their journals. The participants were given memo pads at the orientation session. The participants were instructed to enter their reflections, what was learned, and what they will share with others during or after each session.[22]

A review of the journal entries for the first session on Matthew 28:16-20 indicated that the participants learned what evangelism is, how to explain evangelism, the difference between evangelism and discipleship, and misconceptions about evangelism. A reflection that stood out was "I enjoyed hearing different comments from others, it helped to clarify some questions."

Journal entries for the second session about the Holy Spirit for evangelism mostly mentioned what the Holy Spirit does, for example, "the Holy Spirit empowers me." It was pointed out "God will provide an opportunity to witness to someone." Another entry pointed out "some associate the Holy Spirit with certain phenomenon and the work of the Holy Spirit is sometimes overlooked." It was also stated that the role-play was good, and participants liked it.

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[22]See page 226, Appendix J.

The third session about the ministry of Jesus as a model for evangelism was combined with the fourth session, which was about the ministry of Paul as a model for evangelism. There were not as many journal entries for this session; however, the three participants who made journal entries focused on the ministry of Paul. The youth mentioned the fact that Paul displayed dignity, honor, and respect in his ministry.

For the session on the ministry of Philip, again there were not many journal entries. Some entries focused on listening to the Holy Spirit. It was pointed out that Philip used educational evangelism and conversational evangelism like Jesus.

Journal entries for the closing session focused on using what was learned and being better equipped to communicate the Word of God. In reviewing and analyzing the journal entries, it was evident some of the same themes noted from the telephone interviews emerged in the journal entries. The themes were the knowledge gained about evangelism, the approaches and styles of evangelism, and the personal changes that need to occur for evangelism. It can be concluded that the journal entries reflect an increase in knowledge about evangelism.

Summary Reflections

After being pastor of St. Paul AME Church, Cedarville, for a few months, a verbal survey was asked of some of the regular attendees who came to worship service at least twice a month. Two of the members stated that they did not know too much about evangelism and three of the members stated that they knew a little about evangelism but would like more information. The questions about evangelism were asked to inquire about the church's outreach ministries. Three annual outreach projects were established.

The Songfest, the Christmas Open House/Anniversary Service, and the Friends and Family Revival Service. Later, the Vacation Bible School was established as an annual outreach ministry. The purpose of this ministry project was to increase the knowledge of the members of St. Paul AME, Cedarville, about evangelism.

It is our responsibility to bring others to Christ as stated in Matthew 28:18-20. With the regular members of St. Paul AME willing to embrace their responsibility as Christians, coupled with their pastor's vision, and new evangelistic efforts by the church, it was the desire of the regular members to learn more about evangelism to be equipped to do the will of God. All of the above reasons led to this ministry project to better equip St. Paul for the ministry of evangelism.

An unforeseen challenge for the church was leaving their comfort zone. Once this was realized and accomplished, a spark was kindled that caught on fire to do God's will. The spark was to participate in the project. The fire generated by the project was the enthusiasm to evangelize, and to carry out the mission of God. The urgency to evangelize and witness was realized after one-third of the members died in a period of six years. Church growth then became the motive for evangelism. St. Paul soon realized that evangelism was not just a project to add names to the church roll, but a ministry commissioned by God to grow the church and its disciples.

The group agreed that church as usual was not the answer. The church programs were not the answer. However, the church members were the answer. The church members needed to put forth effort to work together for the good of the church and with the Holy Spirit as their guide. Soon, the church motto: Growth through Prayer, Action, and Compassion, began to take on new meaning. The pastor preached on evangelism and

soon started Evangelism Sunday once a year. The congregation recognized they had to do something more than talk about evangelism once a year, go home and do nothing, and wait for the pastor to do everything. As long as the church doors were open twice a week, things were fine. A majority of the members did not want to know or take part in the business of the church, after all this was a family church, but the family members were dying out.

When the evangelism ministry project was presented, the congregation was excited and eager to participate. However, only ten members committed to the ministry project and eight members completed the ministry project. The participants' increased knowledge was demonstrated in the role-plays, but did not transfer to their journal writings.

Some future considerations for the ministry project would be to give the pre/post assessment and the sermon series without the learning activities and discussions. Then, determine from the assessment if there was increased learning. If possible, there could be two groups; the first group would participate in the sermon series, learning activities, and discussions, and the second group only participates in the sermon series. Then, a comparison could be made with the two groups from the same church as to the increase in knowledge about evangelism and how much of an increase. Depending on the size of the church, the location of the church, and the wishes of the participants, a Saturday or a weekday evening would be highly recommended. If there could be more time allotted for discussions and the activities, there might be fewer excuses for leaving early.

As suggested by some of the participants in the ministry project, the next step for St. Paul is to explore in depth some of the different evangelism methods. Another

suggestion was to observe some of the participants in actual situations to determine their application of what was learned. The participants also agreed to schedule an Evangelism Sunday if not monthly, on a quarterly basis.

Summary and Suggested Improvements

The ministry model described in chapter five was developed to equip the members of St. Paul AME, Cedarville, for evangelism. The call to evangelize is echoed throughout the Bible and as noted previously, is one of the objectives of the AME Church. The ministry model was based on the didactic preaching method for a sermon series focusing on biblical models for evangelism. In addition to the sermons, other learning activities were included that not only equipped, but aided in the understanding and retention of what was heard and discussed. As the participants engaged in the discussions stemming from the sermon study guides and focus questions, role-plays, and journal writings, they became more knowledgeable about evangelism and confident in their ability to evangelize the next-door neighbor.

The groups' confidence was evident in several of the telephone interviews. The following are sample responses for two of the telephone interview questions. In listening to the audiotape, these sample participants sounded self-assured, poised, and passionate in their answers and replied without taking time to think about their responses.

What three things have you learned from the preaching and learning series on evangelism?

Participant 2 said:

> The first thing I'm going to say is I realized that evangelism is something that can be done like right now. The other thing I learned is I'm not afraid as before. I

realize that evangelism is something that needs to be done quite often or should I say for a lifetime.

Participant 4 stated:

Our duty as Christians is to share the good Word with others and to tell them about Jesus. And we can do it in different ways; conversational, lifestyle, and we need to walk a lifestyle so others can see that you're serious and you're Christian too and you can do it anywhere, anytime.

What will you do or say because of the preaching and learning series on evangelism?

Participant 5 stated:

How would I evangelize someone? It's really trying to meet them where they are, building that relationship, building rapport, really that common interaction. For instance, just like when we had the role-play, we did the skit on going to the grocery store, I kind a remember. [Inaudible]...where they may have really joined church and really not be in Jesus, which in a sense is our main focus. But, it's really talking to see what's going on in their life. And tell them my story, why I think some people are in Jesus. Hoping my story will be an influence or spark that would persuade them to follow Christ as well.

The structure for the project was suitable for the situation, the church being a rural village church where 90% of the congregation are commuters. The format for the sessions was suitable for the setting and participants. The four announcements and orientation session provided the participants with sufficient background information and preparation to take part in the project. After two sessions, some of the participants wanted to discontinue since the sessions were after the church service, which made for a long day. Ideally, the sessions would have worked better on a Saturday morning or a weekday evening. However, when asked for suggestions as to a day and time for the project, all of the participants except two wanted the project to occur on Sunday after the worship service.

The sermons gave the basic biblical knowledge to provide a strong knowledge base for evangelism from the examples of Jesus, Paul, and Philip; and with the help of the Holy Spirit. The learning activities that included discussion, role-play, and journal writing were appreciated and enjoyed by all the participants. The commitment form was instrumental in keeping the participants from discontinuing or attending sporadically. Their signature indicated that they would participate in all the sessions unless there was a legitimate excuse.

The ministry enhanced the spiritual growth and fellowship of the participants. The participants want to explore the various methods of evangelism and participate in door-to-door evangelism. However, the majority of the participants acknowledged they were more suited for lifestyle evangelism and prayer evangelism. The ministry project also produced a core group of members that have the desire to take the next step, to leave their comfort zone and truly become disciples of Jesus.

At the closing session, the participants were also asked to complete an evaluation[23] of the ministry project. The participants were to rate eight statements about the project using a scale of one to five with five being the highest. The statements on the evaluation were: 1) The study guides were beneficial to my learning about evangelism. 2) The think-pair-share partners helped my understanding of the discussion focus question. 3) The role-plays gave me sufficient knowledge, practice, and feedback. 4) The group discussions enhanced my understanding and knowledge of evangelism. 5) The journal reflection writing was beneficial. 6) I am likely to use some of the methods and approaches of evangelism that I learned. 7) As a result of the sermon series and learning activities, my knowledge about evangelism has increased. 8) I am better equipped to do

[23]See page 230, Appendix K.

Conclusion

Clearly, the texts of Exodus 18:17-20 and Matthew 28:16-20, indicate that Christians are to teach and make new converts and disciples, evangelism being the forerunner of discipleship. The mantle was carried on throughout Christian history, and continues to the present age and will continue until Christ comes again. St. Paul AME, Cedarville, is a part of the mission and vision set forth by Christ and St. Paul. Despite challenges of the past and present, St. Paul AME Church is better equipped to enter into a covenantal relationship with God and carry out the mission of God.

The goal of the project was to motivate the congregation, whether a part of the focus group or not, to lead the work of the Lord in kingdom building. In the process of motivating the congregation to engage more in the work of the Lord, it was also the intent to motivate the congregation to grow spiritually and multiply.

The ministry model increased knowledge and understanding of evangelism. Secondly, it increased motivation, desire, and confidence. In addition, the ministry model provided a blueprint for the introduction of evangelism to a local congregation, which motivated the congregants to become involved in leading the church to higher heights.

APPENDIX A

PARTICIPANT PROFILE SURVEY

Participant Profile Survey

Name/Number _____

Age _____ Date _____

For each question, please check the answer that best describes where you are on your spiritual journey.

Question	Choices	Response
1. How often in the past month have you attended church?	a. one time b. two times c. three times d. four times e. none	a. _____ b. _____ c. _____ d. _____ e. _____
2. How often do you pray?	a. every day b. two times a day c. three times a day d. five times a day e. never	a. _____ b. _____ c. _____ d. _____ e. _____
3. Do you share what you learned in Sunday school or church?	a. always b. uaually c. sometimes d. seldom e. never	a. _____ b. _____ c. _____ d. _____ e. _____
4.When is the last time you invited someone to church?	a. yesterday b. two or three days ago c. last week d. last month e. never	a. _____ b. _____ c. _____ d. _____ e. _____
5. When is the last time you shared your testimony with someone?	a. yesterday b. last week c. last month d. last year e. never	a. _____ b. _____ c. _____ d. _____ e. _____
6. A. Do you have a favorite Bible verse? B. If yes, what is it?	a. yes b. no	a. _____ b. _____

APPENDIX B

SESSION FORMAT

BIBLICAL MODELS OF EVANGELISM
SESSION FORMAT

1. Worship Service/Sermon

2. Lunch

3. Group Session

   a. Prayer

   b. Review of Sermon Study Guide

   c. Think-Pair-Share partners (discuss focus question and scenario for role-play)

   d. Group discusses focus question and other questions that may arise

   e. Partners present role-play

   f. Journaling

4. Closing comments and prayer

APPENDIX C

SERMON MATRIX

St. Paul AMEC, Cedarville, Ohio
Biblical Models of Evangelism
Titles for Evangelism Sermons and Listening Guides, Scriptures, and Hymns
Rev. Peggy Turner, Pastor

Date	Sermon and Listening Guide Titles	Scriptures	Hymns and Songs
November 10, 2013	Matthew 28:16-20: A Model of Evangelism	Matthew 28:16-20	1. I Love to Tell the Story 2. More About Jesus Would I Know 3. Blessed Assurance Jesus Is Mine 4. Softly and Tenderly Jesus Is Calling
November 17, 2013	The Holy Spirit: Our Power for Evangelism	John 14:15-17, 26,	1. Open My Eyes That I May See 2. Blessed Quietness 3. Amazing Grace
November 24, 2013	The Ministry of Jesus: A Model of Evangelism	Luke 4:14-19	1. Majesty 2. Bless That Wonderful Name of Jesus 3. There's Something About That Name 4. Come to Jesus
December 1, 2013	The Ministry of Paul: A Model of Evangelism	Acts 9:15-16	1. I Am Thine O Lord, 2. Where He May Lead Me 3. Jesus Is Tenderly Calling
December 7, 2014	The Ministry of Phillip: A Model of Evangelism	Acts 8:26-30	1. I Love to Tell the Story 2. Trust and Obey 3. Pass Me Not O Gentle Savior

APPENDIX D

SERMON OUTLINES

SERMON OUTLINE #1

Matthew 28:16-20: A Model of Evangelism

Sunday, November 10, 2013

Matthew 28: 16-20, NRSV

[16]Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. [17]When they saw him, they worshiped him; but some doubted. [18]Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. [19]therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, [20]and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

I. There are reasons for not engaging in evangelism.

A. I don't know enough.

B. I'm too busy.

C. I have to get myself together first.

II. There are misunderstandings about evangelism.

A. It is passing on information.

B. It is a spiritual gift.

C. It is something you do, having church programs.

D. It is confused with discipleship.

E. It is for outgoing people to do.

III. What is evangelism?

A. The Good News, the Gospel.

B. The Greek word for evangelism is Gospel.

IV. What is the Great Commission?

A. The Great Commission is found in the Gospels and Acts.

B. The Great Commission is a three-step model for evangelism.

V. Some of us are stuck at the stoplight, but Jesus gives us the go light.

SERMON OUTLINE #2
The Holy Spirit: Our Power for Evangelism
Sunday, November 17, 2013

John 14:15-17; 26 NRSV
[15]If you love me, you will keep my commandments. [16]And I will ask the Father, and he will give you another Advocate, to be with you forever. [17]This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor know him. You know him, because he abides with you, and he will be in you.... [26]But the Advocate, the Holy Spirit, whom the Father will send in my name will teach you everything, and remind you of all that I have said to you.

I. The work of the Holy Spirit has been overlooked.

A. There is a misunderstanding about the Holy Spirit.

B. There is a lack of knowledge about the Holy Spirit.

II. The roles of the Holy Spirit that equip us for service and evangelism.

A. The Holy Spirit gives us power and boldness.

1. When Peter preached, three thousand joined the church.

2. Peter healed a crippled and gave credit to the Spirit.

3. The first church prayed for boldness.

B. The Holy Spirit leads and guides us.

1. The Holy Spirit led Phillip to the desert to talk to the Ethiopian eunuch.

2. The Holy Spirit guided Barnabus and Paul in their missionary journeys.

C. The Holy Spirit equips us with wisdom.

1. The Holy Spirit spoke through Peter, Stephen, and John when they were arrested.

D. The Holy Spirit teaches us.

1. The Holy Spirit will teach us and guide you in what to say.

2. The Holy Spirit will help us understand Scripture.

E. The Holy equips us through prayer. See book on prayer

III. Being filled with the Holy Spirit is being filled with power (Acts 1:8, 2:4).

A. The Holy Spirit gives us power for service.

B. The Holy Spirit gives us power to be an effective witness.

C. A deeper appreciation of the Holy Spirit is needed.

SERMON OUTLINE #3
The Ministry of Jesus: A Model of Evangelism
Sunday, November 24, 2013

Luke 4: 14-19, NRSV

[14]Then Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. [15]He began to teach in their synagogues and was praised by everyone. [16]When he came to Nazareth, where he had been bought up, he went to the synagogue on the Sabbath day, as was his custom. He stood up to read, [17]and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: [18]"The Spirit of the Lord is upon me because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor."

I. Jesus had a purpose.

A. Jesus came to be a savior for all.

B. Jesus came to save people of their sins.

C. Jesus came to serve.

D. Jesus came to take away the sins of the world.

E. Jesus came to "seek and save the lost" (Luke 19:10).

II. Jesus demonstrated a life-style of evangelism.

A. What is life-style evangelism?

B. Jesus was intentional throughout His ministry.

1. Zacchaeus

2. The Gerasene Demoniac

3. Blind Bartimaeus

C. Jesus was compassionate.

D. Jesus was prayerful.

E. Jesus was empowered by the Holy Spirit.

III. Jesus used teaching methods.

A. Jesus utilized parables.

B. Jesus asked questions.

IV. Jesus utilized various forms of evangelism.

A. Mass evangelism

B. Personal/relational evangelism

1. Woman at the well

2. Nicodemus

V. Jesus provides a model of evangelism

A. He was intentional.

B. He was prayerful.

C. He took action.

D. We are to take action.

SERMON OUTLINE #4
The Ministry of Paul: A Model of Evangelism
Sunday December 1, 2013

Acts 9:15-16
[15]But the Lord said to him, "Go, for he is and instrument whom I have chosen to bring my name before Gentiles and kings and before the people of Israel; [16] I myself will show him how much he must suffer for the sake of my name."

I. Paul, a key witness in the early church.

A. Jesus gave the Great Commission to the disciples.

B. Paul received his commission on the Damascus Road.

II. Paul demonstrated various methods of evangelism.

A. Paul demonstrated passionate evangelism.

B. Paul demonstrated personal evangelism.

C. Paul demonstrated mass evangelism.

D. Paul demonstrated household evangelism.

E. Paul demonstrated apologetic evangelism.

F. Paul demonstrated educational evangelism

1. When Paul lectured in the Hall of Tyrannus in Ephesus.

2. When Paul gave instruction to believers.

3. When he instructed Timothy.

G. Paul demonstrated follow-up evangelism.

1. He wrote letters to young believers.

2. He prayed for those he won,

3. He revisited those he won.

H. Paul demonstrated the ability to communicate through his sermons.

1. He showed respect to all.

2. He achieved common ground.

III. Paul provides a model of evangelism.

A. Jesus changed Paul and can change you.

B. The Holy Spirit led and guided Paul and can change you.

C. God used Paul through his experiences. He can use you through your experience.

D. God influenced Paul to step out. God can influence you to step out.

SERMON OUTLINE #5

The Ministry of Philip: An Example of Evangelism

Sunday, December 8, 2013

Acts 8:26-31

[26]Then an angel of the Lord said to Philip, "Get up and go toward the south" to the road that goes down from Jerusalem to Gaza." (This is a wilderness road.) [27]So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship [28] and was returning home; seated in his chariot, he was reading the prophet Isaiah. [29]Then the Spirit said to Philip, "Go over to this chariot and join it." [30]So Philip ran up to it and heard him reading the prophet Isaiah. He asked, "Do you understand what you are reading?" [31]He replied, "How can I, unless someone guides me?" And he invited Philip to get in and sit beside him.
(Acts 8:26-31, NRSV)

I. God intervened in Philip's life.

A. Philip was called by the Holy Spirit.

B. Philip was called out of his comfort zone.

II. Philip was used to evangelize.

A. Philip obeys the Holy Spirit.

B. Philip leaves a successful ministry.

C. Philip is directed to go to Gaza, a barren land.

D. Philip approaches the Ethiopian eunuch.

III. Philip demonstrates various types of evangelism techniques.

A. Philip demonstrated conversational evangelism.

B. Philip demonstrated educational evangelism.

IV. Philip completes the assignment given by the Holy Spirit.

A. The Ethiopian eunuch was baptized.

B. The Ethiopian Eunuch rejoices.

V. Philip provides a model of evangelism.

A. We need to listen to the direction of the Holy Spirit.

B. We are to connect with people.

C. We need to tell others about Jesus and the need to be baptized.

APPENDIX E

SERMON LISTENING GUIDES

Sermon Listening Guide #1
Matthew 28:16-20: A Model for Evangelism
By Rev. Peggy E. Turner
Sunday, November 10, 2013

[16] Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go.
[17] When they saw him, they worshiped him; but some doubted. [18] Then Jesus came to them and said,
"All authority in heaven and on earth has been given to me. [19] Therefore go and make disciples of all
nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, [20] and
teaching them to obey everything I have commanded you. And surely I am with you always, to the
very end of the age." (Matt 28:16–20).

1. What are some of the doubts and/or misconceptions that we might have about evangelism?

a.
b.
c.

2. What is evangelism?

3. Matthew 28:18-20 is called the _____Great Commandment or the _____Great Commission.

4. Matt. 28:19, Mark 16:15, Luke 24:47, John 20:21 and Acts 1:8 are examples of

_____.

5. What is the three-step model Jesus gave to the church in how to evangelize?

First, _____of all nations.

Second, _____in the name of the Father, Son and the Holy Spirit.

Third, _____to obey everything I have commanded.

6. Jesus assured all disciples that
_____. Your number_____

Sermon Listening Guide #2
The Holy Spirit: Our Power for Evangelism
By Rev. Peggy E. Turner
Sunday, November 17, 2013

[15]If you love me, you will keep my commandments. [16]And I will ask the Father, and he will give you another Advocate, to be with you forever. [17]This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor know him. You know him, because he abides with you, and he will be in you.... [26]But the Advocate, the Holy Spirit, whom the Father will send in my name will teach you everything, and remind you of all that I have said to you. (John 14:15-17; 26 NRSV).

1. Why has the work of the Holy Spirit been overlooked in many churches?

   a. _____

   b. _____ _____ _____

2. When Jesus goes away, he will send the _____ _____.

3. What are three roles of the Holy Spirit that equips us for evangelism?

   a.

   b.

   c.

4. What does it mean to be filled by the Holy Spirit?

5. What is a Scripture that tells about the Holy Spirit?

6. The Advocate (the Holy Spirit) will _____ you everything.

7. The Great Commission Scripture is _____.

8. My favorite Scripture is _____.

Your number _____

Sermon Listening Guide #3
The Ministry of Jesus: A Model of Evangelism
By Rev. Peggy E. Turner
Sunday, November 24, 2013

Luke 4: 14-19, NRSV

[14]Then Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. [15]He began to teach in their synagogues and was praised by everyone. [16]When he came to Nazareth, where he had been bought up, he went to the synagogue on the Sabbath day, as was his custom. He stood up to read, [17]and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: [18]"The Spirit of the Lord is upon me because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor."

1. Jesus' ministry was p_____, p_____, and p_____.

2. _____ _____ is done naturally in the daily activities of life.

3. Matthew 9:37, "The harvest is plentiful _____ _____ _____ _____ _____;"

4. Two teaching techniques Jesus used in His ministry are p_____ and q_____.

5. a) A parable is an earthly story with a _____ _____.

   b) A parable is an extended c_____.

6. Jesus demonstrated p_____ or r_____ evangelism.

7. A biblical story that is an example of personal/relational evangelism that is about Jesus and someone else is the story of _____.

8. Matthew 28:18-20 is called the _____ _____.

9. After Jesus ascended to heaven, who did He send to give us help and guidance for evangelism? _____ _____ _____

Your number_____

Sermon Listening Guide #4
The Ministry of Paul: A Model of Evangelism
By Rev. Peggy E. Turner
Sunday December 1, 2013

Acts 9:15-16, NRSV
[15]But the Lord said to him, "Go, for he is and instrument whom I have chosen to bring my name before Gentiles and kings and before the people of Israel; [16] I myself will show him how much he must suffer for the sake of my name." Acts 9:15-16 NRSV

1. Paul was a p_____ and i_____ witness.

2. Paul demonstrated several methods of evangelism. Name four of the methods.
_____, _____, _____,
and _____.

3. The three steps to Paul's follow-up strategy were: v_____,
_____ _____ _____
_____, and _____.

4. Paul's ability to c_____ was vital to his ministry.

5. Paul treated all people with r_____ and
_____.

6. From Paul's sermons, we can learn the principal of c_____.

7. Just as God used Paul through his experiences, He can use us through our
_____.

8. Paul's commission is found in the book of _____.

9. Paul modeled his ministry after
_____.

10. What is your favorite Bible verse?_____.

Your number_____

Sermon Listening Guide #5
The Ministry of Philip: An Example of Evangelism
By Rev. Peggy E. Turner
Sunday, December 8, 2013

Acts 8:26-31, NRSV

[26]Then an angel of the Lord said to Philip, "Get up and go toward the south" to the road that goes down from Jerusalem to Gaza." (This is a wilderness road.) [27]So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship [28] and was returning home; seated in his chariot, he was reading the prophet Isaiah. [29]Then the Spirit said to Philip, "Go over to this chariot and join it." [30]So Philip ran up to it and heard him reading the prophet Isaiah. He asked, "Do you understand what you are reading?" [31]He replied, "How can I, unless someone guides me?" And he invited Philip to get in and sit beside him.
(Acts 8:26-31, NRSV)

1. The biblical account of Philip's encounter with the Ethiopian Eunuch shows how God i_____ to bring the e_____ to salvation.

2. Philip was the initiator of going to the eunuch. Yes or No

3. Philip was used to bring the eunuch to salvation. Yes or No

4. How does Philip react when given the assignment by God to meet with the eunuch? Philip o_____ God and Philip a_____ the eunuch.

5. Name two types of Evangelism techniques Philip uses. He uses _____ evangelism and _____ evangelism.

6. B_____ is an outward s_____ of faith.

7. How do we accomplish our mission? We listen to the _____ _____ and we c_____ with people.

8. Do you have a testimony to share with others?

9. What is your favorite Bible verse?

10. What does evangelism mean to you?

Your number_____

APPENDIX F

SESSION ACTIVITIES

SESSION ACTIVITIES #1

Sunday, November 10, 2013

Matthew 28:18-20: A Model of Evangelism

1. Think-Pair-Share Discussion Question:
   What would you say or do if someone asked you what was evangelism?

2. Role Play:
   You are with some friends discussing what the Sunday sermon was about in your church. You say that the sermon in your church was about evangelism. One of the people in the group says, the Bible says, "Whosoever will, may come." How do you respond to that statement?

3. Journal Writing:
   What I learned? What I will do? Reflections

SESSION ACTIVITIES #2

Sunday, November 17, 2013
The Holy Spirit: Our Power For Evangelism

1. Think-Pair- Share Discussion Question:
   How does the Holy Spirit give us power for Evangelism?

2. Role Play:
   You are at home with some of your family and some friends drop by after church. During the conversation, one of the friends said, "The Spirit was really high at our church today. People were shouting, doing the holy dance, and really praising the Lord." Then you tell your friend about the Holy Spirit.

3. Journal Writing:
   What I learned? What I will do? Reflections

SESSION ACTIVITIES #3

Sunday, November 24, 2013

The Ministry of Jesus: A Model of Evangelism

1. Think-Pair-Share Discussion Question:
   What are some of the characteristics of Jesus' evangelistic ministry? Explain your answer and give examples.

2. Role Play:
   You invite a friend whom you have been praying for to a Christian movie. Afterwards you and your friend go out to eat, and you discuss the movie. Your friend seems to be inquisitive about church. How would you approach your friend about Jesus and church? What do you ask your friend? What do you tell your friend?

3. Journal Writing:
   What I learned? What I will do? Reflections

SESSION ACTIVITIES #4

Sunday, December 1, 2013

The Ministry of Paul: A Model of Evangelism

1. Think-Pair-Share Discussion Question:
   What are some characteristics that Paul demonstrated in his ministry? Are there any characteristics found in Paul's ministry that are in Jesus' ministry? What are they?

2. Role-Play:
   You have been talking to your friend to be apart of your evangelistic team. When you ask your friend to join your evangelism team, the friend is reluctant to do so. What do you say to motivate your friend to want to be on the team?

3. Journal Writing:
   What I learned? What I will do? Reflections

SESSION ACTIVITIES #5

Sunday, December 8, 2013

The Ministry of Philip: A Model of Evangelism

1. Think-Pair-Share Discussion Questions:

a. What are some characteristics that Philip demonstrated in his ministry? Are there any characteristics found in Philip's ministry that you see in Paul's ministry? Jesus' ministry? What are they?

b. What type of questions would you ask someone if you were moved by the Holy Spirit to do so?

2. Role-Play:

You are a leader of a youth group and a particular young person who you know about is not baptized or a member of a church. However, this youth has been coming to the youth fellowship meetings on a regular basis. This youth also participates in the youth Bible study. Ask the youth a variety of questions that lead to a discussion about Jesus and you give your testimony. Then the youth is prompted to inquire about Jesus and the church.

3. Journal Writing:

What I learned? What I will do? Reflections

CLOSING CIRCLE SESSION #6

Sunday, December 15, 2013

Discussion Questions

1. Was the day and time of the series and activities suitable?

2. Reflections. How could this model be improved?

3. Would you like more study guides and discussions following the sermons?

4. What other topics would you like to study?

5. What days and times could you attend teaching and learning activities in the future?

APPENDIX G

PRE/POST ASSESSMEMT, QUESTIONS, RESPONSES, AND ANSWER KEY

PRE/POST ASSESSMENT
BIBLICAL MODELS OF EVANGELISM

Initials and Number_____Youth or Adult_____Date_____

Please write your answers in the spaces below. You may uses the back if you need more space.

1. What is evangelism?

2. Name a Scripture or Bible story related to evangelism.

3. Where does our help and guidance come from for evangelism?

4. Name a method or style of Evangelism

5. Why would you tell people about Jesus?

6. What is your testimony?

PRE-ASSESSMENT RESPONSES

Pre - Question 1: What is evangelism?

P1: To teach people about the Lord.

P 2: Witnessing about the word of God, spreading the word of God.

P 3: no response

P 4: preaching the good news to convert

P 5: Spreading gospel of Jesus Christ

P 6: telling others about God's word.

P 7: I have no clue

P8: no response

P 9: I don't know, I think it means believing in God

P10: no response

Pre - Question 2: Name a Scripture or Bible story related to evangelism.

P1: sermon on the Mount

P2: Acts 8? Go and spread the good news

P3: no response

P 4: Jesus teaching to the crowds on the Mount

P5: Matthew 28:19 – 20

P6: no response

P7: no response

P8: the response

P9: no response

P10: no response

POST-ASSESSMENT RESPONSES

Post - Question 1: What is evangelism?

P1: the communication with people about God's word.

P2: a sharing or spreading the gospel the word from God.

P3: going out to tell people about Jesus.

P4: go and proclaim story of Jesus.

P5: telling the good news of Jesus and living a life that is a reflection of him.

P6: communication of the word of God.

P7: the spreading of good news.

P8: evangelism stuff spread of the word. Inviting and informing someone to join or to be a part of a church.

Post - Question 2: name a Scripture or Bible story related to evangelism.

P1: woman at the well.

P2: the eunuch and Paul.

P3: no response

P4: Saul traveling coming to receive the light.

P5: Matthew 28:16 – 20

P6: Luke 24

P7: John 14:15 to 17; 26

P8: Peter or Paul?

Pre - Question 3: Where does our help and guidance, come from for evangelism?

P1: Bible

P2: Bible study, preached Word, reading our Daily Word.

P3: no response

P4: Roman's 10

P5: The Lord

P6: The Bible

P7: no response

P8: no response

P9: no response

P10: no response

Post - Question 3: where does our help and guidance come from for evangelism?

P1: in the Bible

P2: the Holy Spirit

P3: Holy Spirit

P4: Holy Spirit

P5: Holy Spirit

P6: witnessing our personal testimony. The word of God.

P7: the Holy Spirit

P8: it comes from prayer, it comes from faith and belief

Pre - Question 4: Name a method or style of Evangelism.

P1: Song and preaching

P2: Having a study at home

P3: no response

P4: Passing out printed material

P5: Witnessing

P6: no response

P7: no response

P8: no response

P9: no response

P10: no response

Post - Question 4: Name of the method or style of evangelism.

P1: communication

P2: personal communication

P3: kindness to others and let them see how Jesus has worked in your life

P4: conversational, lifestyle

P5: communication, intentional and relational

P6: lay

P7: communicating

P8: educational

Pre - Question 5: Why would you tell people about Jesus?

P1: Because I love them.

P2: It's our charge in life.

P3: no response

P4: It is my job as a Christian.

P5: Jesus love, his sacrifice and how he blesses me.

P6: We are nothing without Jesus, you can only get to God through Jesus.

P7: no response

P8: no response

P9: no response

P10: no response

Pre - Question 6: What is your testimony?

P1: He has blessed me so much and I thank Him every day.

P2: I am a sponge for the word of God, to prove myself to my Lord.

P3: no response

P4: With Jesus all things are possible. Prayer and have faith.

P5: To long to write.

P6: Because of God I have a wonderful family, was blessed with a job I love.

P7: no response

P8: That I learn and understand!

P9: no response

P10: no response

Post - Question 5: Why would you tell people about Jesus?

P1: because I want you to know how to get into heaven

P2: he is our Savior. He died for us

P3: we want all to be saved.

P4: so they will have hope and peace with everlasting life.

P5: his proven track record and how he has been in my life

P6: because of God's goodness God wants us to go and tell

P7: so they can (know) about all the great things he did

P8: so they can feel the same love that I feel from the Lord

Post - Question 6: What is your testimony?

P1: God has given me so many blessings I want to share with others.

P2: I am still here through life's trials and tribulations I have not stopped my journey.

P3: God has brought me through a lot of trials.

P4: IMA prayer warrior. I love to pray and watch what Jesus does!

P5: no response

P6: being last family, church, church family, my health

P7: no response

P8: that we got to take time and come together to do this project.

Pre/Post Assessment Answer Key

Acceptable Responses for the questions:

1. What is evangelism?
    - The Good News of the Gospel.
    - It's communication of the Good News of Jesus.
    - The message you are to communicate or tell about Jesus.
    - "The sharing of God's message in a way others can understand so they might turn from their sins and place their faith in Jesus." (J. D. Payne)
    - The sharing the Gospel message with others.
    - The Gospel message is the story of Jesus Christ.

2. Name a Scripture or Bible story related to evangelism.
    - Scriptures: Matthew 28:16-20, Luke 24:47, John 20:21, Mark 16:15, Mark 1:17, or Acts 1:8.
    - Bible stories: The story of Zaccheus, Bartemaeus, Samaritan woman at the well, the Ethiopian Eunuch, Nicodemus, or Paul on the road to Damascus.

3. Where does our help and guidance come from for evangelism?
    - The correct response: The Holy Spirit
    - Satisfactory responses: Prayer, God

4. Name a method or style of Evangelism.
    - Life-style evangelism, Educational/teaching evangelism, mass evangelism, personal/relational evangelism, Lay evangelism

5. Why would you tell people about Jesus?
    - It's our responsibility to tell others about Jesus. We are told to "go". To introduce them to Jesus, so they can receive salvation and eternal life.

6. What is your testimony?
    - The response should be specific as to how God or Jesus intervened and changed things. The response tells what the situation was like before and what it is like today giving credit to God for making things different in their life.

APPENDIX H

PRE/POST ASSESSMENT, RATING SCALE, AND RESULTS DATA

Rating Scale for Pre/Post Assessment Responses

C = Correct, 2 points
The response is rated correct if it accurately expresses concepts in the model answer.

S = Satisfactory, 1 point
The response is rated satisfactory if it partially expresses the concepts in the model answer.

U = Unsatisfactory, 0 points
The answer is rated unsatisfactory if it does not express the concepts in the model answer.

PRE/POST ASSESSMENT RESULTS

Question ratings: C=2, S=1, U=0	**Scores**
Pre: P1. Q1. S, Q2. S, Q3. S, Q4. S, Q5. S, Q6. U	5/12=42%
Post: **P1**. Q1. C, Q2. C, Q3. S, Q4. U, Q5. C, Q6. U	7/12=58%
Pre: P2. Q1. C, 2. U, 3. S, 4. U, 5. C, 6.U	5/12=42%
Post: **P2.** Q1. C, 2. S, 3. C, 4. C, 5. S, 6. S	9/12=75%
Pre: P3. No responses	0/12=0%
Post: **P3.** Q1. C, 2. , U 3. C, 4. C, 5. C, 6. S	9/12=75%
Pre: P4. Q1. C, 2. U, 3. S, 4. U, 5. S, 6. C	6/12=50%
***Post*:** **P4.** Q1. C, 2. S, 3. C, 4.C, 5. C, 6. U	8/12=66%
Pre: P5. 1. C, 2. C, 3. S, 4. C, 5. S, 6. U	8/12=66%
Post: **P5.** 1. C, 2. C, 3. C, 4. C, 5. C, 6. U	8/12=83%
Pre: P6. 1. C, 2. U, 3. S, 4. U, 5. S, 6. S	6/12=50%
***Post*:** **P6**. 1 C, 2. S, 3. U, 4. C, 5. C, 6. S	8/12=66%
Pre: P7. No responses	0/12=0%
Post: **P7**. 1. C, 2. U, 3. C, 4. U, 5. C, 6. U	6/12=50%
Pre: P8. No responses	0/12=0%
Post: **P8**. 1. C, 2. U, 3. S, 4. C, 5. S, 6. U	6/12=50%

Key: C = answer is correct = 2 points; S = answer is satisfactory =1 point; U = answer is unsatisfactory = 0 points

P = participant Q=question

APPENDIX I

TELEPHONE INTERVIEW QUESTIONS AND RESPONSES

TELEPHONE INTERVIEW QUESTIONS

1. What three things have you learned from the preaching and learning series on evangelism?

2. What will you do or say because of the preaching and learning series on evangelism?

3. What will you do differently because of the preaching and learning series on evangelism?

4. Comments/Suggestions

TELEPHONE INTERVIEW QUESTIONS AND PARTICIPANTS' VERBATIM ANSWERS

1. What three things have you learned from the preaching and learning series?

P1. You can be normal to do evangelism. And you shouldn't be scared to speak with the knowledge you learned. Once you get in to doing evangelism as a regular, don't stop no matter what or the kind of people you're talking too, don't let environment, whatever kind of environment you're in sway you. You're here to go ahead and let the Lord teach through you.

P2. The first thing I'm going to say is I realized that evangelism is something that can be done like right now. The other thing I learned is I'm not afraid as before. I realize that evangelism is something that needs to be done quite often or should I say for a lifetime.

P3. It's obeying our spirit because our spirit speaks to us when we are with others and leads us to go leads us to do what it wants us to do.

P4. Our duty as Christians is to share the good Word with others and to tell them about Jesus. And we can do it different ways- conversational, life-style, and we need to walk a life-style so others can see that you're serious and you're Christian too and you can do it anywhere, anytime.

P5. The three things I have learned about the preaching on evangelism is one the approach or how one really evangelizes when it comes to it, when it comes to relating to and engaging other something to someone or not just to say but to do things until the Holy Spirit gives you. The third persons and really talking to others and how to really deal with building a relationship and rapport, with a certain person instead of just talking and stuff. The second thing is really understanding how the Holy Spirit operates and really following I don't want to say the gut feeling, but the gut feeling where the Holy Spirit leads and guides the speaker or to say thing is be able to listen, listen not only to the Holy Spirit but to others and to what the heart of their issues are and their concerns maybe prior to a decision, to really how to approach.

P6. Evangelism is the communication of God's Word to other people. The different ways of evangelism: to witness, lay, things in the church- the planning, what have you.

P7. 1) Evangelism is the spreading of good news. 2) Paul, he used communicating for his ministry.

P8. 1) I have learned evangelism has many different meanings according to who it is. The spread of the word and its getting other people to see and to know about God. God's story and what God wants us to do. And it's inviting people in to the church and to the church family.

2. What will you do or say because of the preaching and learning series on evangelism?

P1. I will be more open to talk to people free to speak my mind and I will have info to back up what I say to them.

P2. I will do more testimony I will get my testimony, get it down pat and let it flow. That's what I would say. Now what I would do is talk more about what we're doing at our church. I do that, but I would make that more of an effort.

P3. I would say that ah, I would ask them if they would consider joining the church, coming to church or to meetings to learning more about evangelizing and the spirit.

P4. Because of the series, I think I'm more comfortable about my personal testimony. And that'll be the way to start a conversation with people. And I'd try to show some characteristics such as kindness, mercy, and teaching. I'm a teacher (inaudible). I'm in the mindset now I can do it, sharing my testimony.

P5. Really based upon the, when it comes to evangelize, how would I evangelize someone? how would I evangelize someone? It's really trying to meet them where they are, building that relationship, building rapport, really that common interaction. For instance, just like when we had the role-play, we did the skit on going to the grocery store, I kind a remember, (Inaudible)...where they may have really joined church and really not be in Jesus, which in a sense is our main focus. But it's really talking to see what's going on in their life. And tell them my story, why I think some people are in Jesus. Hoping my story will be an influence or spark that would persuade them to follow Christ as well.

P6. One thing that stuck out on my mind was how to approach someone and I actually got to practice it on the phone. I said, "You know I have felt I was depressed for so many times." I found that going to God for His help really helped me out. It really gave me a sense of peace and when I let it go and gave it to God and let it go, God then worked things out. Or maybe in your situation, you know, go to God in prayer, tell Him what your needs are and let Him work it out." And basically, approaching a person with your own story and with your own testimony.

P7. They should look into it because it's very interesting.

P8. Try to get my friends who are teenagers who don't care or take the time out to come to see and find out for themselves what it's all about and see for themselves and spread anything and what I know to this.

3. What will you do differently because of the preaching and learning series on evangelism?

P1. I will not hesitate from speaking the word and I will be careful as to how I go at people when I'm trying to get them to listen.

P2. I will personalize it. I want people to know how I feel and where it has taken me. And that means personal communication. I will take it where I go. I won't keep it to certain friends and just because I think they will be receptive because I think they will be receptive to it. I'll plant seeds.

P3. I would say, I would be a little more assertive when I was talking to another person about evangelizing. And get them to understand or understand how it would help them as well as help others.

P4. I think I'll have more confidence when I do it, conversational. I'll have more info in my head now talking about my testimony and the Good News and about the love of Jesus and the sacrifice that He made. I think I will just be more confident.

P5. It's twofold, one to be more intentional and to be more engaging. Often times we find ourselves, say as a person we believe in Christ, but are we really working on our witness. And that's one thing I really need to do more of and listen more. That's another thing and helping other to come to Christ. That would be intentional and engaging to the work.

P6. Because of the series, I think I am more apt to be a little more open with my faith and my belief, and more encouraging to people to come to church and invite them to our church or encourage them to seek any church., whether they come to our church or not and seek God. Not just do it once in awhile, do it all the time. Everyday let somebody know about God.

P7. I would say, do differently how I act toward evangelism, just, I didn't know much about it. I thought it was just the followers of somebody, cause I didn't know what it's was much about, more respectful towards it.

P8. Sometimes I get scared to evangelize or sometimes I try to force it. Now I evaluate the person and how to approach them and the situation and not be scared and invite them instead of pushing them towards it.

Comments/Suggestions

P1. The teaching was good. I learned a lot. I will implement everything I learned in everyday life.

P2. I felt very comfortable with how everything went. And it was energizing which I think is needed to jump start us. And it was good for people to make a commitment and at least try to stick with it. I think that more things on this level or pattern, because we were being fed. We were being show a path and to stay on that path. I think it will be beneficial to the entire church.

P3. I think sometimes, that like when you're going through it, preaching, ah, for me, it's hard for to take what you say in and I'm trying to sit there and write, also. I don't know how you would, I don't know how you would help that actually.

P4. I thought it was a very, very Good series. Evangelism has always been vague and seemed like it was out of reach (inaudible). That I couldn't do it. But after your series on evangelism, I said, "I can do this, I can do this." I'm more confident now because of the evangelism series.

P5. Really for persons to understand how to evangelize and talk about things and to really allow the person with the least kind of learning style to really understand and analyze what it means to be guided by the Holy Spirit. And it was really beneficial and practical for persons. Another thing I would love to see as a follow up action. It's really about a plan of action, a process of not only role-playing it out, but to really be (inaudible) in our community and to share the love of Christ with all we come in contact with.

P6. No suggestions. I really enjoyed the series. I did learn something from the series. I talked to others that were in the series too. Everybody enjoyed it, even the young kids. It was great to me. They were doing it just to be doing it, but it was great to me. The feedback I got, they enjoyed it and going to try to get relatives to come.

P7. It was very enjoyable. I learned a lot. I think we would try it again or do something like it again.

P8. I liked it, fun, hands on activities. It made you pay attention, get in tune with it, and help you understand it all are the end. I was a good way to interact with your brothers and sisters in church and to get any help that needed help in being shy. There was nothing that could have been changed. It was fun, informational. I honestly liked it.

APPENDIX J

PARTICIPANTS' JOURNAL ENTRIES

Participants' Verbatim Journal Writings/Reflections: What I Learned/What I Will Share.

November 10, 2013. Matthew 28:16- 20: A Model for Evangelism

P1 absent

P2 How to explain evangelism. Interesting.

P3 The role-play after service is a very good thing.

P4 Go tell the story. Walk and talk the way of Jesus. Matt. 28:18-20.

P5 It is a good study on evangelism. Understanding the difference between discipleship and evangelism. Spreading Jesus through word, thought, actions, and deeds.

P6 I learned what evangelism is. I learned misconceptions about evangelism. God commands us to tell all about Jesus. I enjoyed hearing different comments from others, it helped to clarify some questions.

P7 I learned evangelism is the spreading of good news.

P8 Spiritual gift, what do that never again, confused discipleship of evangelist.

P9 I learned evangelism is. It means spreading the word of Christianity.

November 17, 2013. The Holy Spirit: Our Power for Evangelism

P1 Jesus breathed on his disciples. In a person of God can evangelize. What the Holy Spirit does for us.

P2 God will provide an opportunity to witness to someone.

P3 The role-play after service is a very good thing.

P4 I loved learning about the Holy Spirit. I love to hear the teachings of Jesus give his disciples.

P5 No entry

P6 Liked the role-play. Letting the Holy Spirit empower me. Pray and wait on the Lord.

P7 John 14:15 – 17; 26 tells about the Holy Spirit. The Holy Spirit gives us power.

P8 I learned evangelism is an invitation.

P9 Some Christians believe that the Holy Spirit is based on how one feels. When Jesus goes away, he will send the Holy Spirit. Some churches associate the Holy Spirit with certain phenomenon, the work of the Holy Spirit is sometimes overlooked.

November 24, 2013. The Ministry of Jesus: A Model for Evangelism

Group session canceled, since only two participants stayed. Next week there will be two group sessions. This group session will be a make-up with the regular session.

December 1, 2013. The Ministry of Paul: A Model for Evangelism.

Did two group sessions (make-up for last week's session).

P1 no reflection

P2 The strategy is what I will try to share by: letters, prayers follow-up.

P3 no reflection

P4 (11-24-13) Ministry. / (12-1-13) Acts 9: 15-16.

P5 no reflection

P6 absent from group session

P7 Paul did a line of communicating. Did what he did with dignity and honor.

P8 I learned that Paul was a great Christian and he goes by respect and dignity. Paul was passionate and intentional witness. I learned that Paul used educational and conversational for his way up evangelism.

December 8, 2013. The Ministry of Phillip: A Model for Evangelism

P1 Tell people about what God has done in my life.

P2 no reflection

P3 no reflection

P4 Missional. Still yourself to hear the Spirit.

P5 no reflection

P6 absent from group session

P7 absent from group session

P8 I learned that Philip used education and conversational evangelism just as Jesus did. And we have to listen to the Holy Spirit.

December 15, 2013. Closing Session Journal Entries

P1 I learned a lot with these lessons and I'm going to do the best I can to follow the word of God.

P2 Use what we have learned in the field from now on my prayer is I'd would be open to God for directions as to who and when and how.

P6 I feel better equipped to communicate the word of God.

APPENDIX K

EVALUATION QUESTIONNAIRE AND RESULTS

EVALUATION QUESTIONNAIRE
BIBLICAL MODELS FOR EVANGELISM

Participant's Initials, Number_____

Date_____

Adult_____ or Youth_____

INSTRUCTIONS
Please circle your response to each item. To indicate your rating of the discussion group format, use the five-point rating scale of 1 the lowest through 5 the highest.

Thank you very much for your participation in this project and your feedback is greatly appreciated.

1. The study guides were beneficial to my learning about evangelism.	1	2	3	4	5
2. The think-pair-share partners helped my understanding of the discussion question.	1	2	3	4	5
3. The role-plays gave me sufficient knowledge, practice, and feed-back.	1	2	3	4	5
4. The group discussions enhanced my understanding and knowledge of evangelism.	1	2	3	4	5
5. The journal reflection writing was beneficial.	1	2	3	4	5
6. I am likely to use some of methods and approaches of evangelism that I learned.	1	2	3	4	5
7. As a result of the sermon series and learning activities, my knowledge about evangelism has increased.	1	2	3	4	5
8. I am better equipped to engage in evangelism.	1	2	3	4	5

Please use the reverse side for comments. Thank you and God bless you.

EVALUATION QUESTIONNAIRE RESULTS

Statement #	Statement Points	Statement Mean Score	Statement Rank
1	33	4.1	4
2	35	4.3	2
3	35	4.3	2
4	34	4.2	3
5	23	2.8	5
6	34	4.2	3
7	37	4.6	**1**
8	33	4.1	4

Mean score = average points per statement

Statement rank, 1 is highest, 5 is lowest

APPENDIX L

PARTICIPANT CERTIFICATE

St. Paul African Methodist Episcopal Church

CERTIFICATE OF COMPLETION

Is presented to:

_____

for completing the five required sessions
"Biblical Models of Evangelism"
Matthew 28:16-20

Is given

On this _____ day of _____ in the year _____.

_____
Pastor of St. Paul A.M.E Church, Cedarville, Ohio

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